¶ A knowledge for Kings, *and a warning for ſubiects:*

Conteyning

The moſte excellent and woꝛthy hiſtoꝛy of the Baellyans peruerted ſtate, and gouernment of their common wealth: no leſſe rare, then ſtrange and wonderfull: and moſt mæte to be publiſhed foꝛ a ſpeciall erample, in theſe perylous and daungerous dayes.

First written in Latine, by *Iames Glaucus* a Germaine: and now tranſlated into english by *VVilliam Cleuer* Scholemaſter.

¶ By ſpeciall recoꝛde, this Monument was two thouſande yeares of Antiquity: and ſo duſke & foꝛwoꝛne with age, that being in a plaine wyttē letter, could ſcarce be read: And foꝛ that it was great pitie, that ſo pꝛecious a Jeuell ſhould quite fade out of remembꝛance I with my paineſull indeuour haue now renewed it into freſh memoꝛye.

f. p. 44

¶ Impꝛinted at London by Richard Jhones. 1576

WH. p. 1041.

¶ To the Right worshipfull, *M. Gryffyn Hamden*, of Hamden Esquyer: one of the Queenes Maiesties Iustices, of the Countie of Buckingham. VV. C. wysheth health, and happines, in Christ Jesus.

(.˙.)

IT maye seeme straunge vnto you, right worshipfull, that you in respect of diuers, are chosen to bee the patron and defender of this worke: It is not for that I woulde fyll your eares with new and straunge delites: It is not in that I would flatteringlye aduaunce you, neither yet to draw you to anye purpose priuate vnto my selfe: but for that you al waies haue shone in the middest of renowned vertue: your actions testyfying the constant stedfastnes of your hart, your fruitefull fame beinge witnessed by Christians, and the deare children of God: that such is the synceritye of

noble vertue, dwellinge within your minde, alwaies gnerdoning your affections stedfastly, do prefix your eyes vppon the eternall cowntenance of Gods mercy: am moued the rather to tell you of the commen wealth of the Raellyans, an vnrulye idolatrous people, drowned in ignoraunce, stumblinge on the myschife of many syns: had many warnings: many signes, wonders and tokens were reuealed vnto them: and all which beinge the gentell offeringes of God, to call them out of the stinckinge dunghil in which they sleapt: yet in the hardnes of their own hartes no wayes could there appeare any repentance or amendement of life, vntill the full purpose of synne had worne them to the stumpes, by distruction. Idolatry which is the great grandmother of all synfulnes did conceaue diuers desperate children: which being muffled vnder the paynted visarde of their own conceates, or that the prouidence of Gods eye sight, lookinge into their vilitye, or that a desperate beginning coulde not prosper: but that God ouer reachinge the wicked with iustice, doth pursue thē to a desperate ending, continuinge their impenitencie. I am sory right worshipfull, that as I purposed to shewe my

inward

inward louing minde towards you, so to haue dealt in such a matter as had belonged to the zelous grauity of your study: Notwithstading, right worshipfull, accept my inwarde minde, for I do not write vnto you as I woulde, but as I maye. For when Alexander the great had thorow many tormentes, punished Calisthenes, being subdued (without remorce or pity) to many cruelties, when as other waies hee could not vtter his vsuall accustomed speaches in the noble documēts of vertue, would speake the priuy intention of his hart by diuers secret shewes. Once againe, I hartely beseech you to accept rather the inward desier of my mind towards you, then the excelentnesse of the matter: yet the matter is such that for the feeding delites of the worlde, is more delectable, then laudable: yet not being altogether disagreeinge from the lawes of vertue, the matter is both ciuil and necessarye in the politycall gouernment of mans life: Thus trustinge vpon your vsuall gentlenes, in receauing a small talent from a poore frinde: impute the wante hereof, not in the geaner, but in the quantitie of the gift. And herein to yeelde such acceptation as my inwarde affection desireth, and

not as the worke deserueth. God our heauenlie father preserue you and yours in that course and race of true godlynes which you haue begon to fulfill, and accomplish the same in the bright Sunne beames of his mercy, vnto the end,

(.·.)

From Colshill, in the *Parishe of Amersom,* the. iij. day of Nouember: By your worships to commaund *VVilliam Cleauer* Scolemaster.

¶ Iames Glawcus his Epistle to the Reader, translated out of Latin by *William Cleuer*.

IN many ieoperdies and great daũgers traueling the greatest part of all Greece, for that I would not come empty home: but bring some straunge shewe which was neuer hard of before: and for that my trauell should not be altogether in vaine, I being in Constantinople that glistering renowned Citie, in the chiefe Library thereof I found this History of the Raellyãs, written in Græke, being so straunge, rare and wonderfull, as a most precious ornament and Iewel of renowne, I haue trasycted it home into my owne cuntrye: of what price it is amonge the people I know not: but after my translating it into Latin, the vniuersityes did imbrace it. But hauinge much displeasure of the Greacians, for that so precious a iewell was brought into commen: I could not thinke my selfe in any saufetye, to returne any more among them. For they did esteeme this precious History for no other purpose, but for that

the

the highe speculation of Gods wonderfull
wozkes shoulde not induce the people to
any other belæf, then in that false God, in
which they belæued. Such is alwaies the
wonderfull wozkes of God, that through
his prouidence those thinges which be-
longe to the aduauncement of hys
glozye, are reuealed by suche
meanes as he hath forseene
to bend chefelye to his e-
uerlasting renowme.

(,,)

So good Reader farewell.

¶ A compendious Table shewing the substaunce of the whole worke.

OF the first begynning of the Raellians: their building of their religious *Alsephon*: and of their Idloatrie to the Asse of Adamant stone, for the chooſing of a King. Fol. 1.

¶ Of *Harmannus* his Oration, in the behalfe of the common wealth, that it was not necessary the countrey of the Raellyans to be gouerned by a King. fo. 5.

¶ Howe *Alectros* confuted the same Oration, vvith most excellent perswasions to the Elders and common wealth of the Lande, for the establishing of a King. fol. 8.

¶ The mischieuous confused hurley burley, that was in the holy *Alsephon*, after the ende of the Orations. fo. 14

¶ The milde, and gentle Oration of the Determyner, for the appeasinge of the people:

people: with curteous rebuking them, for their disorder before the Asse of adamant stone. fo.15.

¶ Howe peticion was made to the *Asse*, by the Raellyans: the *Ascalon* watching the aunswere of the *Asse*, the Deuill speaking within the saide Asse, shewed them howe, and in what sorte they shoulde choose a king. fo.17.

¶ The Raellians chosing a king: fortune fauoring *Hellepatrus*, with happinesse to make him a king: how they could not agree in what sort the king shoulde be crowned: they making new peticions to the *Asse*, vvere commaunded by the Asse, to goe to *Delphicus Apollo*. fo.19.

¶ Howe the Raellians vvith the Kinges consent, sent Embassadors vvith ritche giftes vnto *Delphicus Apollo*. fo.20.

¶ The crowne Garlandt, and the golden Scepter, vvith the Oracle that they receiued by the Embassadours from *Delphicus Apollo*. fo.21

The

¶ The noble royall Coronation of *Hellepatrus* king of the Raellyans: with the triumphant feates of chiualry, and the kings Oration vnto his subiects. fo.23.

¶ *How* the crowne Garlande, and the Scepter, were hanged vp in the holye *Alsephon*: which was a prognostication of the fatall destruction of the kingdom of the Raellians. fo.25.

¶ How *Hellepatrus* (beginning to taxe his subiects:) they conspired treason: confederated with the King of the Hircans, and banished *Hellepatrus* from his owne countrey, wife, and children, fo.26.

¶ Of the miserable death of *Hellepatrus* his vvife and children, being left behind among the Raellians. fo.27.

¶ *How* *Hellepatrus*, with his sonne *Helliodorus*, making their refuge vnto the land of the Trebonians, for the space of sixe yeares were richly succoured: *Hellepatrus* opening his griefes vnto the king of the Trebonians, was promised to be restored home againe into his countrey. fo.29.

The

¶ The vlage and behauiour, of the two Kings, in the time of their banishment. fo. 30.

¶ Howe the Kinge of the Trebonians, vvith the moſt vvarlike prouiſion, that euer vvas hard of, reſtored *Hellepatrus* vnto his kingdome. fo 31

¶ Of the hanging of the two Harroldes: of the apprehending, and taking of the King of the Hircans: of his ſore and terrible punishment, becauſe he vſurped the kingdome of the Raellians: and laſtly, how he vvas miſerably prickt to death vvith neadles. fo. 32.

¶ Of the eſtablishinge of *Hellepatrus* againe into his kingdome. fo. 33.

¶ Of *Hellepatrus* quiet ſecurity, being geuen to idolatry, dronkenneſſe, and lechery in his olde age, vvas poiſoned to death by a harlot. fo. 34

¶ The noble Funerall of *Hellepatrus*, vvith

vvith the *Ascalons* Oration of the mortalitie of mans life. fo.36

¶ The burning and straunge fire, that vvas seene in the *Alsephon*, vvith a cryeing voyce the night before his Coronation. fo.37.

¶ Howe *Hellidorus* neuer laughinge in his life, succeeded his Father *Hellepaetrus*, in the gouernment of the lande of the Raellians: the manner of his Coronation, vvith his sharpe Oration to his subiectes. fo.38,

¶ Howe *Hellidorus* reuenged his fathers death. fol.41.

¶ Howe *Hellidorus* continuing his idolatry, there arose a Prophete among the Raellians, vvhich not onely cried out against the present Idolatry, of the king and his subiectes: but made an Oration vppon the terrible iudgements of the hiest goueruaunce: and howe the Prophete: vvith the true zeale of vertue, brake their Asse of adamant stone. fo.43

Howe

¶ The cyuile death and punishment, vsed the King vsed vppon his subiectes: for vvithholding awaie the deedes and writinges vvhich specified how the Lande vvas holden, vvhich vvas purchased of their forefathers, from the Assyrians. fo.44.

¶ Howe *Hellydorus* lusting after mariage, vvith shamful concupiscense, vvas blinded vvith an harlot: vvith the Kinges amorous vvanton Letters, and the harlots aunswer againe. ib.

¶ Howe the *Ascalon* rayling against the Prophete, vvith many peruerse perswasions, continued the Kings blindnes in idolatry. fol.49.

¶ Of the death of the Prophet. fo.50.

¶ *A* persecution thorow the Lande of the Raellians, for beleeuing the Prophetes doctrine. ib.

¶ Howe the *Ascalon*, vvith the consent of a vvitch, conspiring together: did steale awaie the Garlande and the Scepter, out of

of the *Alsephon*, vvhich being the fortitude and magnanimitie of the King, and the kingdome, being now loſt: the King vvas married vnto that harlotte *Sebona*. fo.53.

¶ The mariage of the King vnto *Sebona*: the *Asealons* Oration vpon the mariage daie, in the praiſe of the *Queene*. fo.54.

¶ Howe King *Hellydorus*, in the morning after he had lyen vvith the Queene, looking forth of his vvindowe, dyd behold an Aſſe eate Thyſtles, according to the olde Propheſies of the Raellyans (neuer in his lyfe before dyd laugh) fell nowe to a laughter, and vvas turned to an aſſe. fol.56.

¶ *H*owe the King of the Aſſyrians, after King *Hellidorus* vvas turned to an aſſe: dyd conquere the Lande of the Raellyans: and put *Queene Sebona* and the *Aſcalon* to death, vvith pricking them vvith neadles. fol.58.

The

¶ The Kinge of the *Aſſyrians* ryding a hunting : in a thicked of thornes, his houndes vverried *Hellidorus* the king, being in the fourme of an *Aſſe*, to death. fo.59

¶ The vvords that King *Hellidorus* ſpake being in the fourme of an Aſſe, at the verie inſtaunt of death. fo.60.

¶ Of the noble, renowned, ſumptuous Sepulcher, vvith the Epigrams, that the Aſſyrians buylded in the vvylderneſſe ouer the carkaſe of King *Hellidorus*. ib.

FINIS.

Howe the Raellyans began their fyrst estate, and of their great Idolatrie to the Asse of *Adamant in the holie* Alsephon, &c.

Alsephon A sanctuar or holie place of their religion.

WHereas the Raellyans inhabyting in a certayne desert grounde of the Assyrians, exiled for theyr disobedience, & dissent of not puttinge on the naturall lawes and ciuile ordinaunces of the Scithians, were from their originall and natyue countrey quite dryuen out.

For as the Scythians were a plaine people, ignorant and altogether vnskylfull of the pompous magnyficent constitucions of other prynces: so were they wholly directed in the foteſteppes of vertue, after the documentes of nature: they lyued in the moſt playneſt ſimplicitie of this lyfe: they were peopie that although of ſmall vnderſtanding of the eternall gouernaunce, yet theyr lyues and good manners were not the worſt: they had

in contempt, the deuice of noueltyes: As they began with good order, so they continued, and so they ended. Their cloathing was of beastes skinnes: their dyet of the naturall fruites, which the earth brought forth by course of kinde.

Among these Scithians, there were som obstinate and vnruly people, and such whiche woulde not put on so harde and straite kinde of lyfe: were contented rather then to endure the same, to become banished men, forlorne of their owne countrey: and to seke their habitation else where. There was a certaine wylderneſſe called Ramanna, which was a waste grounde, vnhabited, belonging to the Assyrians: with the east, bordering vpon Aries: vpon the south, Carmanill: vpon the west, the Medes: vpon the north, the Hircans. These Raellyans were contented at the first to become tributaries to the Assyrians, not onely to inhabite that grounde: but also to plant the same, with all manner of fruitefull encreaſe. But after good space of tyme, the Raellyans growing to great wealth, and secure pleasure of all prosperous felycitie,

licitie, were able to traffique prouision of marchandyze to all countreys rounde about them: dyd buye and frælye purchase the priuiledge of their countrey and lande of the Assyrians: which they the rather compassed to bring to passe, for that the Assyrians repined at theyr wallowing in wealth, and great happinesse which the Kaellyans grewe vnto: as also because the Assyrians beganne to exfort, and with cruell veration to oppresse them: practysed the spædier to auoyde such inconuenience which might ensue.

Theyr owne brittle foundation wayed and considered after theyr owne hartes desire was established, and all thinges brought to passe, euen as they wished for: they with one consent and agræment, for the more surer fastening, and grounding of theyr estate by the counsell and aduise of the chiefest and wysest men of the Kaellyans: gathered together with one agræment, to chose a King: thinking thereby theyr gouernaunce, not onely to become ciuile: but also theyr estate better and happyer, and that theyr countrey shoulde the rather be dreaded.

And also that they all throwing themselues vnder the obedience, & scepter of one man, shoulde become one: whereas euery mans opinion bearing swaye, there was many factions, treasons, conspiraries, which dyd ensue: one enuying anothers estate, within them selues.

Therefore as they thought best, to reduce this their popular estate, in one vniformne gouernaunce: throwe which determination, great grudging arose, most part of them, thought it vnnecessarie to throwe theyr neckes vnder the gouernaunce of one man: and the rather for that before theyr forefathers had refused theyr obedience vnto the Scithians, a people of theyr owne flesh, and blood: And also for that they were called Kaellyans, which name came of theyr banishment: which if nowe they shoulde prostrate them selues to a King, might well againe be called Scithians, after theyr olde name, and countrey, from whence theyr offspring yssued. And so in continuaunce of tyme, the Assyrians posteritie woulde pretende a tytle to theyr gouernaunce, and this theyr estate shoulde become

come very daungerous. Whereas now euery man is ready to defende his owne estate, and euery mans particular condicion of lyfe, is generall to all the whole countrey. And he that enuyeth eyther the estate of the countrey, or the prosperitie of his neighbour, is a plaine enemie vnto him selfe, and his owne famylie. This hath bene heretofore the gouernaunce, and therefore seeing we prospere and florishe, that all countreys rounde about vs reuerence vs, feare vs, and craue helpe at our handes: why shoulde we so greatly abandone our great libertie, whiche hath bene deryued, from the stoute magnanimitie of our forefathers, to be cowardly loste in vs theyr posteritie and chyldren?

These and such lyke persuasions were in the hartes of the common people of the Raellyans: Notwithstanding the prudent elders of the countrey, woulde not desist theyr opinion: but that theyr countrey, coulde not be saufegarded by any better meanes, then by electing and chosing of a King.

Nowe whereas the Scithians hauing

in their countreye, as a moſte precious iewell, an Aſſe of Adamant ſtone, ſumptuouſly portrayed with golde, and precious ornamentes, for adorning and ſetting forth of the ſame: Theſe Kaellyans when they firſt departing from their own countrey of Scithia, dyd ſteale this Aſſe of Adamant ſtone from the Scithians, & tranſported the ſame, into the wyldernes of Ramaſa: where nighe adioyning vnto a fountaine called Rempollos, in the ſayde wylderneſſe, they buylded in the maner of a holy Sanctuary, a place called *Alſephon*, which was as much to ſaye in their language, a place of lybertie: In this religious place of lybertie, called *Alſephon*, they put this Aſſe of Adamant ſtone, and by practiſe they conſured a lying ſpirite, within the ſayde Aſſe, thorowe the euent and ſucceſſe, whether it were good or bad, of any thing that was reuealed vnto them by this Aſſe of Adamant ſtone, they woulde obeye, and holde it for trueth.

This ſtrife betweene the commen people and the prudent elders of the Lande, for the electing and chooſing of a Kinge, for

that

that it coulde not bee otherwayes described: shoulde be ended in the holye *Alsephon* before this Asse: whereas a great gathering together was made of the wyseste people, and beste places of the Lande, to yelde their voyces or consent, for the chosing of a King.

This controuersie growing to suche a wounde, which festered more sharper in their hartes, then the languishing disease Lossorna doth in the ioyntes and partes of man: yet notwithstanding, such was the reuerent feare, and blinde heathnish estimation, both for that custome which ouercasteth and shaddoweth all thinges, had forgotten the very begynning of this Asse, belde the same in the worshippe of a God, the whole multitude durste not but wholly geue consent, both for feare and loue: whiche wholly as this relygious Image reuealed the substance of the cause, so to be content, to establishe theyr estate.

For as they feared this Image, in respect of the diuers plagues, & mischieses that might fal vpon their estate & contrey:

suen so, for the pure zeale and blind loue of vaine worship, not one of them woulde fall awaye, or once wring aside in that duetie, that they thought might be done to so holy and reuerent an Image: for health, sickneſſe, riches, pouertie, all maner of earthlie increase: yea the renowme of their countrey (as they beleeued begun) continued, and ended thorowe this Image.

Wherefore this deuise was prouided, that all the people, which although they were of two seuerall opinions in minde: notwithstanding, they shoulde be gathered all in one, in this holye *Alsephon*. Where before this holy Image the Asse, this wounded controuersie should bee cured: and as herein they were all content, so the two sortes of people dyd chuse two seuerall Orators, to decyde their two seuerall causes: the one how that it was necessarie, that the lande shoulde be gouerned by a King: so the others opinion was, that their estate was nowe happiest, and therefore moste vnnecessary to haue a King: The common sorte of people dyd chose an excellent Orator, one Harmannus,

nus, that should set downe the opinion of the common people: and the prudent Senators dyd chuse for theyr Orator, one Alectros: As these causes and opinions were very skylfully handled, so was the controuersie lefte before the Image, by the Determyner of the holy *Alsephon* to be ended.

The oration of Harmannus the Orator, in the behalfe of the common people, for that they would not haue a gouernor.

I Maye not flatter or fable in this holye religious *Alsephon*, for that this Image of all blessednesse and renowme, in the eares, eyes, and hartes of all the people this daie, wyll reueale the sincere assleueration of a faithfull Oratour, aswell for that it standeth vppon the commoditie of a common vvealth: as also for that I speake before this holye Image, in whome onely consisteth the power and dominion of reuengement, or reward

rewarde of vertuous demerites, vvhich if for hier or vvages: for praiſe, or ſingular eſtimation, I shoulde exalt either my ſelfe, or the cauſe, then no doubte I looke for euer to bee plagued with the peſtiferous plagues that is due to a flatterer, or ſuch a one that reſpecteth his owne gaines. But if the ſinceritie of righteous vertue doo witneſſe a good hart, and a holy intention to all goodneſſe: the profite of a common wealth: the continuaunce of the olde maners of our fathers: the cutting of, of ſects or opinions: the healing of ſoares: the curing of diſeaſes: the inriching of my countrey: the quieting of the people: the bynding of charitie: the protection and defence of good order: and the ſtopping of the mouthes of euyll enemies. Then alſo not onelye this holye Image wyll beholde the innocencie of my hart: but the people, whoſe feruent zeale this daye haue choſen mee, to bee an Orator in their defence (as vnworthie of the ſame) wyll geue out theyr showte and crye of conſent. Our realme and countrey was firſte begunne of the Scithians blood,

blood : vvhich although fleshlye nature dyd ioyne them to bee of naturall consanguinitie : yet in maners there was great difference . For as the Scithians were barbarous, and lyued in a sauadge and rude maner of lyfe , plaging their carkases, bothe outwardly and inwardlie : Our fathers being of hautie and noble stomackes, hauing a wonderfull and highe speculation in the giftes of nature : so they woulde not teare theyr fleshe , and pyne their bellyes, whiche should be honoured. And therevppon it came to passe , that our fathers refusing their obedience, were banished : and for a monument of renowne , transported this holye Image whiche hath directed and taught them, in all honourable nobilities, and reuerent adorations, vnto this daye.

In this holye *Alsephon* , hath all good vertues beene set forth , and taught vnto our elders, and lefte vnto vs : vvhy shoulde wee thus fall at variaunce then within our selues for a Kinge?

VVhat shall other bordering countreies here about vs report? Some of them wyll saye that we cannot agree within our selues.

ues. And is it not commonlie seene, that kingdomes whiche is diuided within it selfe, doeth sooneſt decaie, and fall to deſtruction: and the concorde of the people, is the beſt defence of a countrey, and the happieſt gouernance of a cõmon wealth? Our fathers haue brought vs to this happie inheritaunce: why shall vve now seeke our owne woe, to correcte our fathers actions? VVhat shall other countreies saye? beholde this kingdome howe it altereth from the begynning of theyr fathers: Oh vnhappie children, the curſedneſſe of your eſtate, hath deſerued ſome great plague from the firſt begynning, and nowe shall be reuealed in this generation.

If we haue a king, our goodes and our poſſeſsions are not our owne, we shall be oppreſſed with taxes as our forefathers were vnto the Aſsirians: If our forefathers could haue endured obedience, why would they haue refuſed theyr owne kindred and countrey, the Scithians? vvhy did they raunſome their tribute whiche they paide vnto the Aſsirians, vnto theyr great charges, not being growne to the

thirde

thirde parte of the wealth, as we nowe are: but becauſe they woulde freely at theyr owne lybertie enioye theyr owne goodes without controlement, and make vs their heyres freemen?

I praye you, prudent Senators of the Raellyans, hearken vnto me which ſpeake before this Image? can there be nowe an alteration of this our eſtate? but that diuers ſundrie vexations wyll lurke, and ſecreetelye lye hydde in the hartes of the people? Doo you not knowe howe harde and ſtraunge a thing it is to remoue olde and auncient cuſtomes? Doo you not ſee, the people, thorowe this lyttle ſtryfe, are readie to holde vp the ſworde one againſt another? vvhiche if this your enterpriſe doo enſue, preſently looke for vtter deſtruction, in short tyme after to followe. It is harde to grafte a wylde thiſtle in a Roſemarie ſtocke: it is a more harder matter to plant the weake braunches of the nettles, in the highe fyrre trees of this wylderneſſe: The growthe of many yeares hath ſtrengthned the fyrre tree, as the ſweete heate of ſommer hath cauſed the ſtinging bloſſomes of the nettles

nettles gallantlie to shew forth their friseled faces: so the colde winter hath quite withered the same away againe. Let vs remēber what pleasure the Hircans, the Trebonians, obtained through their renowne they got in lyuing at their owne lyberties? and what mischiefe and destruction they fell vnto, when as they gaue consent to thrust their neckes vnder the yoake of obedience to be ruled: wheras before, euery man did rule at his owne pleasure: This their vnhappie estate of lyfe, maye make your estate of lyfe happie: If they in not taking hede, may cause you to take hede: If they in falling to destruction, maye cause you to winne renowne: and keepe it. Then thinke and perswade with your selues, it is farre better to lyue in the pleasure of free men to be rulars, then to fall to destruction by slauish bondage to bee ruled.

This, oh holye Image, witnesse that I haue spoken nothing but that which my harte witnesseth to bee true, and the sinceritie of an vnfayned minde can neuer but persist in the same: this (I hope) you

all

all are fullie perſwaded in the ſtrength of this my Oration.

Here endeth Harmannus his Oration.

How Alectros, the Orator for the Elders, confuteth Harmannus his Oration, and what perſwasions hee vseth for the establishing of a King.

THe ſkilfulleſt cunning that lewde Oratours vſe vvith fayre vvordes, and moſt ſolempne proteſtations to drawe the eares of men to heare them, and the eyes of men to beholde them, and the mindes of the people to thinke vppon their nyce ballauncing ſpeache: as this holie Alſephon *being a place of Religion, ſubuerted thorovve flattering Oratours, to be a place of impudent behauiour, thorovve*

thorow vvhich it is manifest, that orations of renowne are turned to shame and rebuke. And vvheras before this Image of all blessednesse, which nowe soundeth both in the eares and hartes of the people, shall be reuealed the vnhappie cursednesse of a faithlesse Orator, vvhiche both neglecteth the commoditie of a common vvealth, and countrey: and also his bolde desperate careles minde, daring to incur into the dominion and power of reuenge, before this holie Image, vvhich neither for hyer or vvages, for praise or singular estimation, vvill reward shameles demerites: It is to bee seene before this holie conuocation, that he vvhich boasteth either his owne vvickednesse, or maintaineth the malicious naughtinesse of so vile a cause: I vvishe and desire that according to desertes he maie be plagued vvith the pestiferous plagues that is due to such a flatterer, or suche a one that respecteth both his owne gaine, and the breache of the knot of concorde. For surelie the sinceritie of righteous vertue vvill neuer vvitnesse othervvyse: but a corrupt harte, and an vnsauerie minde, a peruerse intention to all impietie, the vndoing of a common vvealth, the depravation of the auncient meaninges and maners

ners of our forefathers: the tying and knitting together of ſects and opinions: the vvounding of the vvhole: the breeding of diſeaſes: the impouerishing of the countreie: the diſquieting of the people: the diſperſing of charitie: the ſubuerſion of good orders: the opening the mouthes of euill enemies: then no doubte this holie Image vvill beholde the corrupte vvickedneſſe of his harte. But the people vvhoſe foolishe zeale this daie haue choſen a golden sheathe for a vvodden knife: a levvde Oratour in ſo cauilling a cauſe moſt fit: If his boldneſſe bee braſened, and countenaunce hardened, and their hartes putrified vvith ſtynking ſtomackes, let them geue out their shoute and crie of one conſent: In deede our realme and countreie tooke their beginning of the Scithians blood, in vvhich it is moſt true that fleshlie nature, and naturall conſanguinitie did allie our forefathers: but in maners oure forefathers vvere feared, both for their courage and countenaunce: our forefathers vvoulde not ſuffer the pinching penurie of the Scithians, for that they had a further ſight in the giftes of nature: vvhich vvas not in reſpect they refuſed their obedience, vntill ſuch time as the Scithians deſired to liue rather

lyke ſlaues, then to plant their landa, and in putting their countreie to bee fertile with all excellent increaſe: they being demed of this lybertie, of planting, ſetting, and in vſing the commoditie of the earth, refuſed both their obedience and countreie:
For a monument of great fame, as the Chronicles of our countreie reporte: the Scithians dyd geue this holy Image vnto our fathers, in remembraunce that they vvere ence inhabiters of that lande: and as ſome other vvrytars of our monumentes doo ſaie: the Scythians did geue this Aſſe vnto our fathers: for that they shoulde the vvyllinger departe: But doo you not knowe vvhat the Propheſie of the olde Prophete Raellon, vvhiche in keeping his Goates in the vvylderneſſe, vvas vvont to ſing:

¶ The Propheſie.

¶ Our fathers came from Scithian land,
who on an Aſſe dyd ryde:
That Aſſe doth proue to be a God,
our noble King diſcryde.

¶ But

¶ But when this Asse on thystles fæde,
then shall this lande in woefull care:
Haue want, and wretched næde.

IF I doo not thinke this Image able to doo enerie thing, so I shoulde prophane this blessed Image to speake the contrarie: but by the vvaye to declare the Shepheardes Propheſie: for this holie Image doeth knowe both vvhat hath come to passe, and vvhat shall come to passe: This Propheſie doeth declare that our fathers vvoulde that in tyme, vvee shoulde haue a king: and vvhere it is saide, that an Asse shoulde feede on grasse, vvhiche is nothing but the possibilitie of this Image able to doo all thinges: Yea, able to come from the holie place Alsephon: *not onelie to destroie this vvicked Oratour, but also the vvhole countreie of the Raellyans. As all thinges are possible vvith this holie Image, so nothing is vnpossible: vve must therefore needs thinke of great plagues to be powred vpon vs, if vve doo not obeye the voyce of this reuerent Image, vvhiche hath yeelded all honourable renovvne vnto our fathers: And therefore it is our partes to geue due adoration thervnto:*

But it is no maruaile that we thus fall at variance within our selues, since that such greedie Oratours doo blowe in the eares of the common people, both for their owne gaines, and also for the rayſing of tumultes: we maie haue iuſt occaſion to ſurmiſe that ſuch pratling Oratours doo practiſe for their owne gaine, with the confines and borders rounde about vs: or elſe to ſet vs one againſt another, at ciuile diſſentions: that the wide gappe of miſchieuous rebellion maie be opened. For theſe buſie practiſers, are deriders and diſturbers of kingdomes, and common weales: to the ende, the ſame might approch to deſtruction for their owne pray: ſuch is their craftie pollicie, to pretende a concorde to the people, for a defence of their countrie: when as altogether they woulde be contented, that by ſuch wylie ſacke and ſiege, to deliuer them vp to be rauſacked of their liues, goodes, and Countrye. Our fathers indeed, brought vs to this happie inheritaunce, but howe vnhappie woulde it fall out to their children, if ſuch vnhappie fellowes, and lewde Oratours, which are the refuſe of the people, dare preſume to correcte the golden counſaile of the wyſeſt of this Realme, gathered together this

daie?

daye? the one seeking and caring for the wealth of this Realme: and the other the woefull estate, that eyther they woulde continue vs in: or else leade vs vnto? which although our fathers neuer before were gouerned vnder a King, is there good reason that wee shoulde nowe bee abridged of a kinglie gouernment? As who shoulde saie, that euerie age by succession, is not to be gouerned according to the maners of men: Our fathers were but the first founders of this lande, they contented themselues with modestie and patient contentation: although in their inst quarell, full of courage, yet other waies very quiet, and contented: for because they were but straungers, vntill they were growne into acquaintaunce: neither was their lande so populous then, as it is nowe. And for that wee woulde place and settle our lande vnder a King, is not to correcte our fathers noble actions: but to ratifie and confirme them to become more stronger, and more noble: For had they liued vntyll this daie, they woulde haue done the same. Shall we respect what other countreies doo saie? for this establishing of our countreie, in an vniforme order, causeth them to quake for feare, least we shoulde

increase the confines, borders, and boundes of our lande: In deede, if vvee should headlong hurle our selues into mischiefe, in continuing vvithout a King, in that they might inuade our lande, our vnhappinesse vvoulde make them happie: and our curstednesse vvould cause them to become blessed: And then secreete spite vvhich hath lurked in their stomackes from the beginning, in enuying our prospeerous felycitie shoulde deserue, and offer iuste occasion to bee reuenged, to be plagued by them outwardlie. If vve haue a King, vvee shall be the happyer assured of our owne goodes and possessions: if thorovve iniurious vvrong vvee bee oppressed, to vvhome shall vvee make our refuge for redresser or reformation, but onelie vnto the King: if the King doo exact or taxe vs as our forefathers were, with the Assyrians: we shall be comforted of the King, with the lyke hope, of assuraunce as our forefathers were of the Assyrians: for as the Assyrians stoode bounde by faithfull oathe, to defende the tributarie people the Raellyans: So shall the King in lyke sort stande bounde by outwarde recognisaunce of oathe, to defende and maintaine vs his subiectes, and

countreis;

countreie: Our fathers neuer refuſed obedience, for that they came from theis owne countreie, was for iuſte cauſe, in that they woulde occupie both their bodies and mindes, which the Scithians were neuer geuē vnto, in ſetting and planting, the fruites and increaſe of the earth: and the Scithians were the poorer, and lyued in more ſlauiſhe life: for that they wouide not plant their countreies with fruites, and exerciſe their people with vſes and occupations: So the Aſſyrians perceauing the gentle maners and good vſage of our forefathers, their great policie they had to enriche their lande by ſetting and planting: And alſo perceauing howe that they began to florishe in worldlie wealth, did offer the free purchaſe of their countreie, which they did inhabite, and to raunſome their tribute: Vvhiche although they were not growne to ſo full a wealth, as wee are, ſo was their people fewer: and therefore in all reſpectes of leſſer chardge, and according to the meaſure of quantitie: comparing their little chardge, and lyttle vvealth, to our great chardge, and great wealth: they might more ſauſelie lyue at lybertie, to enioye

their owne: then wee are able, with the best pollicie, and warlike prouision to defende our owne. For as nothing is more in hazard then vvealth: so nothing is more feared then vvealth: for as the poore countreies doo enuie vs, so vvoulde they neuer seeke to conquere vs, but for our vvealth.

And againe, for that they perceiuing our florishinge estate of riches, howe doo they feare vs? Our fathers did leaue vs a free possessions: not that vve shoulde diminishe the the same: but vvith a famous nobilitie, and honourable renowne encrease it.

O you prudent Senatours of the Raellyeans hearken vnto mee: vvhich also vnfayeredlie, and purelie speake before this Image: shall not the alteration of this our estate turne to the best, both for that our countreie shall be saufegarded: good lawes and constitutions published: our goodes preserued: the people quieted: and reduced to ciuile subiection? If that enuious vexations do lurke and lye hyd in the hartes of the people? there is no better way to vnroote olde customes, and plant good orders, (such as are agreeing with the old opinios of our forefathers, perticular and necessarie to our common wealth: and so as ne-

cessarie

ceſſary to endure cõtinually:) then ciuile auc-thoritie. It is not vnknowne, but that old and auncient cuſtome, being neuer ſo ſtraunge to remoue, vy ciuile gouernance it taketh place: And where thorowe lyttle ſtrife, the people are readie to holde vp the ſworde, one againſt another: their aucthoritie muſt be made the ſtranger, and more forceable to endure. I doubte not but that this happie eſtate ſhall both preſently and proſperouſly enſue to renowne: and ſuch as are enemies hereunto, ſhal vtterlie in short tyme be deſtroyed: and our eſtate and common wealth, ſhall for long time be preſerued. Indeed, the wild thiſtle for that it choaketh good corne, is to be cut downe: but the Roſemary ſtocke is to be preſerued as neceſſarie and holeſome: The weake ſtincking nettles are to be cut downe: but the fir trees of the wilderneſſe are to be preſerued for a common wealth. If we call to remembraunce the wofull pleaſure (as Harmannus wylleth vs) of the Hircans and Trebonians, the miſerable penurie they brought vnto their lande, in lying at their owne lybertie, and myſchiefe and deſtruction: their frowarde awkarde ſtomackes did worke in them: for their ciuile vvarres and horrible diſſentions that they

vvere

were subiect vnto, when as they fel at discord with their King? as also such was their malice, that one of them became odious vnto another. Indeed it is truely spoken, that their vnhappy estate of life, may make our estate of life happy: for if the remembrance of their rebellions, worke in our harts obedience and duety: if their ignoraunce, worke in vs knowledge: if they for disobeying, and rebelling against their King, came to ruine: let vs vvith obeying, duetifullie acknowledge our Soueraigntie, and maie be long and euermore made happie and prosperous subiectes, to winne renowne and keepe it: For in hauing a King, degrees of men are knowne: euerie man is preserued in his owne estate: the whole lande chieflie maintained in a most prosperous safegarde: This you may well perceiue it is farre better to haue a king to bee ruled, then to liue at lybertie, one man to destroie another.

This O sanctified Image, witnesse, euen with thy deuine strength, and maiesticall power, that whether Harmannus, or Alectros haue spoken either flatteringlie, for their owne priuate gaine and praise, or against thy renowne, or the renowne of this lande and

countreie:

countreie: presentlie to bee strooke with such infernall plagues, as continueth, and resteth in thy holinesse to strike such horrible malefactours.

Here endeth *Alectros* his Oration.

Of the great discention and hurlie burlie, that fell among the people in the holie *Alsephon*.

PResently after the ende of these Orations, there grewe such dissention in the holy *Alsephon*: on both sydes, partes were taken: so that not one man, that was in the holye *Alsephon*, coulde assure him selfe, to goe away with the hope of his owne lyfe. There was for the space of two howres, suche a showte, with roaring and myserable crying of the people: rending their cloathes, scratchinge their skinnes, pulling their heayres from their headdes, that the lyke was neuer hearde before.

So

So that the prudent Elders of the land, had veryly thought, that present destruction, and wastfull subuersion of their countrey, had in that woofull instant run vppon them. In the middest of this hurlye, burlye, such was theyr desperate perylous mischiefe: that one Rosmonna, a vyllanous Ruffyan, dyd run very vehemently with an edgde toole, in careles maner, purposing to kyll Alectros the Oratour: and with the exceeding thrust and strife that was among them, the holy Image was throwne downe: Whereat they being all amased, kepte silence, and reuerentlye knæled downe, and with greate teares acknowledged their boldnesse, and shamelesse disorder: in that they durste enterprise suche vnreuerent practises before this holy Image: forthwith the Image with the force of the lying spyrite that was within, was erected and set vp againe of it selfe.

In the ende of this controuersie, iudgement was geuen by the consent of the people, that Rosmonna shoulde be hanged. And as touching their controuersie, for that the people were deuided, they

they woulde for the present tyme, referre the arbiterment thereof vnto the Determyner of the holy *Alsephon*: And presentlie after, that they with one consent had executed Rosmonna to death, came to heare the full ende, and fynal determynation of this controuersie: for they were al wcryed with yrksomnesse of ciuile crie and showte of the people with, the clamorous noyse, murmuringes, grudginges, that one of them had against another: which moued them the rather, and wyllinger to make an ende, fearing least their countrey woulde drawe to ciuile warres, and so in the ende come to desolation.

¶ The Determyners Oration, for the appeasing of the people.

MY friendes and countrey men: I am sorie, and the inwarde griefe of my harte plungeth sorrowfull teares in myne eyes.

eyes: Firſt to ſee you my countrey men, friendes, and neighbours, to fall at ſuch variance, to hazarde your ſelues and your goodes, in ſuche a matter: about which you neede not ſo much to trouble your heads, or yet your raginge wittes to bee diſcouered, by ſuch grecuous agonies: vvhether it be neceſſarie, or vnneceſſary, this lande to be gouerned by a King, perceiuing the myſerable miſchiefe alreadie kindled with the whoate fyrebrandes of mallyce, in the hartes of the people.

I woulde rather with wholſome water of good counſaile, ſquenche the ſame: then to put the drye ſtickes of the wylderneſſe to increaſe it, or the gunpowder of the Aſſyrians to cauſe it more raginglie to flame out.

I humblie beſeeche you my good countrey men, to quiet your hartes, and pacifie the griefe of your mindes: I am ſorie that it shoulde bee thought, yea, to haue muche more ſo iuſte occaſion to ſpeake, that the Raellyans are of ſuche rude conuerſation, and lewde behauiour: Yea, before this bleſſed Image ſo vnreuerently

uerently, and ryotouſlie to behaue them ſelues. If you woulde not abſtaine for your owne ſakes, for your fathers ſakes, or for wiſedome ſake, which aboundauntly is grafted within your noble ſtomackes: I ſaye, if none of theſe thinges can reſtraine you: then looke vp and beholde this holy Image, which hath power in one howre, yea, in one moment, to ſtryke you to death and deſtruction: Repent this your vnreuerent careles wickedneſſe: call to remembraunce this Image, which with my conſent, shall determine this controuerſie: For that it hath guided our fathers from the lande of Scithia, and hath ſeene al the actions, deedes, monuments, purchaſes and determinatiõs of all thoſe thinges that haue beene done, or thought to be done, from the Reellyãs firſt begynning vntyll this preſent daye: This Image therefore knoweth what is moſt profitable and neceſſarie for this our countrey and common wealth: And as I coulde reueale the inward affection of my harte: ſo I wyll ſuſpende my iudgement, vntyll this Image hath pronounced a iudicyall determination of the ſame.

Repent

Repent good countreymen: repent, bee sorye: and no doubte but that this Image, wyll both heare and behold you, in the instaunt of his blessed oportunitie: ease your sighes: addresse your calamities: pacifie your dissentions: quiet your countrey: sende health to your boddies: with comfort stop your eyes, from those miserable teares that doth bleare you with sundrie myseries. This my countreymen, I hope you bee all prefixed in this blessed purpose of quietnesse, and to haue your cause fullie ended and finished, by the mouth of this holie Image.

¶ Here endeth the Determyners Oration.

¶ How the *Ascalon* of the *Alsephon did require an aunswere from the Image, whether they shoulde haue a King, or no.*

After the Determyner had ended this mylde and curteous Oration: the people

people were not onely perſwaded vnto quiet repentannce, and ſorrowfull compunction: but the determination was made, and they all wholy agræde vnto the ſame: The Aſcalon whiche was the Sacryficer ſhoulde watche the good leaſure of the bleſſed aunſwere of the the Image. For he that was alwaies, the Aſcalon of the holy *Alſephon* it belonged vnto his office, not onelye to watch ouer the people, for to eſpye their feruent zeale towards this Image, but alſo it was not lawfull for any man to ſpeake vnto this bleſſed Image in any ſute, but firſte he ſhoulde come and pay the thirdes of al his increaſe vnto the Aſcalon of which he had taken commoditie of a monthe afore. And than the Aſcalon ſhoulde be a mediator for hym and vtter his cauſe. And as anſwer was receiued, ſo anſwere was made againe. And hærein, both for appeaſinge the wrathe and diſpleaſure of the Image for the former contencion, as alſo for the ſtirringe forwarde of the Aſcalon to be zelous in their cauſe, they gaue of the beſt of all their increaſe, to be ſacrificed before the Image: And

the Aſcalons fæs and duety was doubled: when they had all departed, leauing the holy Aſcalon with his officers in the holy *Alephon*, making humble petitions before this bleſſed Image: About the twelfth howre of the night, the Image beganne vehemently to roare: thunders, lyghtnings, rayne, wyndes, earthquakes, with many other ſtraunge tempeſtes: the lyke before that inſtaunt, dyd never ſo fore trouble the lande of the Raellyans. The holy Lampe that dyd dayly burne in the Temple went out, the *Alſephon* was darkened, the people brought into moſt ſorrowfull calamitie, and wretched myſery, thorowout the lande: thorowe whiche trembling feare, many dyed: hayle ſtones dyd driue the Tents of the lande to much ruyne. After theſe fore troubles, the Elders of the lande proclaymed a faſte, thorowout the countrey, for the ſpace of twentie dayes. After the ende of the faſt, and ſacrificiall idolatries: the holy Aſcalon all this tyme wayting the good leyſure of the Image, at the length, receaued an anſwere: which although it might ſæme a very delectable anſwere to

th

the Aſcalon and the people, for that the lying ſpyrite in the Image dyd deceaue them with many idolatries: ſo would not leaue of, vntyll they were brought to vtter ſubuerſion: the Image ſpeaking in a chaungeable voyce, ſometymes high, ſometymes lowe, ſometymes whorſe, ſometymes ſhyrle, after this maner.

The Deuyls practiſe firſte to deceaue with Idolatrie, watch hydeth the world from vertue, ſmelling on all vicioulneſſe.

¶ This countreie muſt enioye a King,
and orders ſtraight they muſt obey:
Take heede the thiſtle doo not ſting,
to worke your woefull inſt decay.

Your fathers came from Scithian land,
this fruitefull fielde for to poſſeſſe:
They brought a poyſon in their hande,
one ſhall deſtroye both more and leſſe.

When your King ſhall laugh and ſmyle,
to ſee an Aſſe on thiſtles feede:
Then looke for ſpoyle within a whyle,
to bring your lande to wretched neede.

This is the poyſon of Idolatrie that ſhall ſubuert this lande.

The ſtrongeſt Bull the kingdome win,
Good hap with all the thread ſhall ſpin,
Let fortie men their Bulles bring in.

The Bull that first in fight doth slay.
This land, his maister shall obay.

With Scepter sure this kindome take,
For thee thy heire right kings I make.

In the morning very early, all the prudent Elders, with the cõmons of the land resorted to this holy *Alsephon*: some came to make supplycations to this Image, for the cruell tempestes that was the same night before, some came to heare of the newes, which the reuelation of the holy Image (as touching their Kinge) had set forth: and some came for very enuy they had against this new order of chosinge a King, to raise tumultes and mischeuous sedition. But when the holy Ascalon had read before the people, what the Image had pronounced: they were then al quiet. Some were quieted for ioye, that their purpose was at an end: some were quieted for sorrowe, for that they durste not speake against the Image. This determination for chosing of a King, was a perfect finall ende.

How

¶HOW THE KINGE *was choſen by the conſent* of the whole Realme, as wel the *Elders as the commons.*

THeſe great troubles beinge appeaſed, and quietneſſe eſtabliſhed: the prudent Elders laying their heads together, for the preſent choſing of their King vſed many wayes: yet in the end, they agreed and fully conſented in one opinion, as the holy Image had reuealed: which for that it was an impoſſible thinge that euerye mans Bull ſhould be brought: they were therfore all generally ſetled in this ons minde according as the Image had vttered: that fortie of the Auncientes of the inhabitours, whoſe fathers firſt entered the lande, and were the firſt founders of their frutes and pleaſures which they did enioye, ſhould bring his Bul. When they had builded a goodly theatræ for the buls to fyght in, and euery man had clodded his Bull with a harneſſe of braſſe, with long pikes of yron ſticking forth at euery

place of the saide Bulles, nothinge was couered saue their hornes, mouthes and legs, whiche were at frée lybertye: One Hellepatrus a riche Gentleman of that Countrye, put vnto his Bul betwæne the skin and the Harnesse a number of lytle sharp shorte nædles fastened vnto the inward parts of the Harnesse: the Bull beynge both couragious, fierce and lustye, and also vehemently pricked forwardes with the bitter greife of these nædles, came vpon the Theater with such admyrable force, that the saide Bull presentlye kylled six other Bulles, in the presence of all the Elders of the Lande. Incontinent all the aforesaide Elders made low reuerence vnto Hellepatrus, and saluted hym King. And as he gaue great thankes vnto them all: so with great singing, and playing of swæte Instruments, with all roiall pomp they went to the holy *Alsephon* to render thanks to the blessed Image. Whē all the Elders of the Land. wͤ the consent of the Cōmons had strengthened the authorytie of his kingdome: some for feare, and some for loue: then the day of Coronation was appointed with great prouision,

tion, and assemblye of people: with suche magnificent and royall pompe as the lyke was neuer hard in any kingdom before: such prouision of wines: such store of imbroydered costly garments: such store of oyles: such store of kids: with dates, orenges, pumgranets, yea that cost coulde not be thought but prouision was made for it.

But yet there rested an other ambiguitie which cumbersomly dyd hang in ỹ minds both of the King, the Elders and the commons of the land: which was, with what Crowne the Kinge shoulde be crowned: Some saide a Crowne of Golde: some said of Siluer: some saide of Brasse: some of Iron: some other saide a Crowne of Adamant stone imbroydered with Gold: for Ada mant stone was thought to be ỹ most precious ornament that their Land was furnished withal. This doubt increasing greater and greater with what Crowne the Kinge shoulde be crowned withall: they went into the holy *Aliephon*, where petition was made vnto the *Ascalon*, to intreate, and make supplycation vnto the holye Image: Wothe with

The strife for theyr Coronatiõ was the eternal prouidence.

what ſcepter the King ſhould be ſouerain ted and with what crowne crowned. The Aſcalon made vehement petition vnto the Image for the ſpace of foure nights, and could receaue no other aunſwer but this:

¶ Let them go,
To Delphicus Apollo.

The *Aſcalons* Declaration vnto the Elders concerning the anſwer of the Image.

After this anſwer was pronounced, the *Aſcalon* declared vnto the elders: that there was ſome gret ſecret counſel which lay hid vnto the holy Image: for that he could receaue no other anſwer, but commaunded to goe, to Delphicus Appollo: Then the King, and the prudent elders of the land toke great conſultation of the matter, and choſe two wiſe learned Imbaſſadours, with a great garriſon of men to aſſyſt them vnto Phocides: where they ſhoulde aſke counſell of the Oracle. After theſe two Imbaſſadours were furniſhed forwardes with ſpædy appoynt-

ment

ment for their returne: they comminge to Phocides, after some pause had, with as much expedition as belonged to such a hasty businesse, they layd downe beneth the foote of the hill Parnassus their giftes and fat of the earth, to be carried vp to the Temple of Appollo, being sent from the King and Elders of the Kaellians, they pitching their pauilion betweene the faire cleare fountaine Helicon, and the hil Parnassus.

The Oracle.

What wallowing wealth haue we to yeld a-
what pearles or precious golde? (gain?
Our skill your hononrs high shall main:
our blisse if we vnfolde.

At first great grace reueale
in vs, some hope behinde,
In this your common weale:
your seede great want shall finde.

An Asse portraied in stone,
shall reape your kingly state:
With scepter strong shall he beholde,
your hap and cruell fate.

When as this Asse doth croppe,
the thistles sharpe and keene:
Then falleth downe the sturdie proppe,
and wishe had neaer beene.

A Garlande gaie on thistles sharpe,
on which your fate shall lye:
Which shall be greene and neuer warpe,
for moiste or yet for drie.

When that your sober King,
that laughter neuer had:
Shall geue himselfe to laugh and sing,
which earst before was sad.

Then Venus shewes her colloured face,
his fate can not bee scape:
Then eke beholde a king to daie,
to morrowe an Asse in shape.

In holie Alsephon hang vp this garland gay.
For it shall florish with gallant greene,
vntyll your fatall daye.

After the Oracle was finished, the Embassadours departed to refreshe them

them selues, within Helicon: but on the morrowe, they approched nere the hyll Parnassus, vnto the temple *Apollo*: where the Oracle commaunded them to retyre vnto the fountaine Castatius, where a Nymphe dyd delyuer into the Embassadours handes, the Garlande of thistles, and the Scepter, on which the Asse was portrayed: And forthwith they returned home into theyr owne countrey.

A roiall Pallace was hyplded ouer Hellycon, to lodge strangers.

This theyr spedy iourney being at an ende, the King not onely receyued at their handes, the Oracles voyce: but also the Garlande, and the Scepter: with rendring great thankes for theyr kindenesse, and richly rewarding them otherwayes.

Notwithstanding, both the Oracle, the Garlande, and also the Scepter, dyd sore amaze the king, and Elders of the lande: Insomuche that the Elders repented that euer they had chosen a king: and the king him selfe repented that hee had taken the gouernment vppon him.

Yet for that they had intricated them

them selues so dæpe in the matter, they would not renoulte, but proceeded in the seriousnesse of their purpose: and appointed day of the Coronation. Vppon whiche day he dyd assure his faith to his subiects, and hys subiectes lykewise to him.

The coronation of Hellepatrus King of the Raellians in the holy *Alsephon*.

When the day of Coronation was come, the sumptuous stagies were set vp: And with all noble renowne the fame of the Theater most costly hanged for the prouision of such a sumptuous and statly assembly. The fowntaine that ran by the holy *Alsephon* was for that space conuerted to run with cleare and swæte wine: such singinge of ditties: such Orations were made in the praise of the king, such minstrelsye vppon shawmes, fluts & Timbrels, that the lyke triumphes was neuer hard or sæne before among the Raellyans.

Such feasting and banqueting, that for fine

fine delicatneſſe thereof: I can make no compariſon: except amonge the Alexandrians, in whom all the ſwæte daintyes of the worlde are flowyng: There was caryed ouer the King a Canapy of imbroidered wrought gold (it is a ſtately tale to tell) for that preſent day, there was neuer before in any nacion, the lyke famous roialtie comparable to the Kaellyans. The King with all the aforeſayd royaltie marched towardes the holy *Alſephon*: which when the King had taken his place, in the preſence of all the Elders and Commons of the Lande, began to ſpeake after this manner.

The Kinges Oration.

MOſt deare Elders & louing ſubiects of this Countrye and Lande: in whom I finde the faith of ſubiectes: the truthe of men, and the loue of vertue: which not onely was approued by your generall voices in chooſing mee your King: but alſo your petitions to this holy Image and Lady Fortune: that I ſhould gliſter and brightly

brightly shine in their eyes, that of so many excellent personages, comly courtly ciuilians indued with all the vertues & gifts of honour, by her well lyking (in me) as in one out of time to be brought to beare the Scepter of this Kingdome. And although many suppose, I am brought to great ioye, and lifted vp to many folde renowne, yet many sorowes and cares do approch more nearer mee then all the world doth see: A King must not only be careful for his owne estate, but also of his people and countrey: If the one miscary, the other cannot doe well. The glory of the one is the renowne of the other: if the people be disobedient & vnruly, and that neither the feare of this holy Image, or the authoritie of their King, or the obedience that is incident in them selues: howe many sicknesses and diseases, doeth weaken and infeable a Kinge, euen vnto death: A Kinge is incombred with the whole gouernaunce and charge of the common wealth, not onely for their saufegarde, but also for their wealth, profite and commodytie, their sorrowe is: my sicknesses:

in

in mee and in my perſonne, is the whole lande and countreie: if I bee the marke that euerye countreie and nation, or hatefull enemie shooteth at: howe can I thinke my ſelfe in any happie ſaufetie? or that I am exalted to ſuche renowme, as the whole lande ſpeaketh of? As I woulde be loathe to forſake and leaue of, the good will that Ladie Fortune hath beſtowed vpon mee, ſo if I maye bee diſcharged and vnburthened of this great and waighitie charge, which both by this holye Image: the Elders, and commons of the lande: I am brought vnto: ſo I shoulde haue thought my priuate eſtate of lyfe to bee more ſaufe.

But ſeeing it is thus come to paſſe, and that I perceaue great wyllingneſſe and forewarde zeale, to further the ſucceſſe hereof: with the lyke obedience, that both preſentlye remayneth in you: and (ſo as the beſt is alwayes to bee thought) lyke to continue: whiche as you doo make mee your Kinge and gouernour, and

Renowme reſpecteth not perils.

and ſtrengthen me with all the right, title, ſtate and intreſt, that is in you: So I beſeeche you continue good ſubiects, do not offer no iuſte occaſion that through rigorus iuſtice, I ſhould alter your obedient opinions, (conceiued of me:) For as a King ought to be a ſeely lamb, in righteous iudgment toward his good people: ſo he ought to be a Lion in executinge of iuſtice towardes his wicked people: (eſpecially) when occaſion is offered. Although we haue receiued ſome sharpe newes, from Delphicus Appollo, yet I hope all thinges shal turne to the beſt: which the rather will come to paſſe, through your obedience & duty towards me, in my adminiſtration of righteuous gouernment towards you: I am that Kyng, that this day moſt dearely doth loue his ſubiects. I beſeeche you once againe (for no occaſion of my miſlykinge towards you) you are the people, of whom I preſume and boldly ſaye, that at this inſtant, do loue me your kinge: I truſt ſuch will be your vſage and reuerent care, that I ſhall haue no occaſion offered me to hate you. I therfore in you, and you in me,

are

are many disperſed members at this pre-
ſent day of Coronation, knit in one body:
If one lytle ſinew of this bodie do breake,
a great intraction is lyke to enſewe: much
more if one ioynt do breake, the whole
bodie wyll become decrepite, and lame:
ſuch is the knitting of this bodie, that if
one lyttle membe be rotten, many members are
put in hazarde to putrifaction: good ſub-
iectes therfore let vs knit our ſelues at this
daie: that wee, our countreie, and goodes,
maie be preſerued, our renowne well ſpo-
ken of: other countreies put in dreade of
our loue and quietneſſe.

Here endeth the Kinges
Oration.

Here ſheweth howe
the King was ſworne vnto the Comment,
and paſſed forth the daie of his Corona-
tion, with many pleaſures.

After the ende of this Coronation, the
Elders of the Lande, dyd erace an
oathe of the King: and they cryed with a

lowd voice: Holy Image defend our king.

Fyrst they propowned that he shoulde defende the honour of the holye Image vertuously, and shoulde gouerne righteously: that neither for fauour of the one, or hatred to the other, he should deny iustice: neyther by strength power or authority, should extort of them: but with equity to maynteine and vphold the Scepter of his kingdome: And lastly, to defende them, from the inuasion of forraigne enemies.

This his chardge being at an ende: the people showted with lowde voice, and the Trumpets blew, with other instrumēts ordayned for that day and purpose: Now lastly, setting the Crown vpon the Kings head, fowre seuerall tymes, one after another, but in the end they left ẏ Crowne remayning vpon the kings head, styll vntyl night. Nowe after ẏ fynal end of all these triumphes & renowned plesures: the king arose, with al the Elders, & departed for ẏ present, vnto a sumptuous banquet, prouided for the daye of Coronation: In the ende whereof, the king with the Elders went vnto the Theatre, where they dyd se the yong men of all the Realme, shew Royal actiuity, of many and sundry Mar-

shall

shall feates of Armes: thus the day being almost spent, and night drawing on, returned to the holy *Alsephon*: where they hanged the Garland of Thystles, which was the kinges Crowne: and in lyke maner delyuered vp the Scepter, and thankes being rendered vnto the holy Image, departed.

☞ Here is shewed howe the King fell at discorde with his subiects: his subiects confederated with the King of the Hircans, to inuade their lande: *Hellepatrus* the king of the Raellyans, was banished, and restored vnto his kingdome by the King of the Trebonians: with the myserable death that the King of the Trebonyans was executed to.

After this, the king being established in his kingdome, & confirmed king of of the Raellyans, with all the assuraunce that might be: the king being of a hautye and lustye nature, couldo not beare the murmurations of the common people: but for verye small trifles, dyd hang & drawe them, with executing them

It is the greatest policy that may be, to bridle affection in the gouernance of a kingdome.

to many other ſauadge and cruell deaths: ſuch was his crueltie, that no king was feared lyke vnto Hellepatrus: The king ſeing his eſtate ſure, his ſubiectes reduced to obedience, and that all thinges fell out as he wiſhed for: then he proceded to enriche his imperial Crowne with lands and lyuinges: at which (generally) the ſubiectes repyned, and beganne to repent them ſelues, that euer they had made him king. Inſomuch, the king with ſuch crueltie began to tare them, and brought ſore yoakes and burthens vpon them: as many of them fled from their owne countrey: ſo many of them yelded them ſelues, and ſet good faces of the matter, although their hartes were ful of cankered miſchiefe, and poyſoned mallice towards the king. The king calling all the chiefs and richeſt of the lande together, in mouing them to reſigne all their lands and lyuinges vnto the imperiall Crowne of his kingdome, and to become his tenauntes. At which, they being all ſore amazed, for that euerie man holde, but according to the cuſtome of the countrey, denyed the kinges requeſt: The king

Hellepatrus

Hellepatrus taking soze displeasure, by the aduise of some certaine flatterers about him, put many of the chiefe Elders of the lande to death: inuaded his owne countrey with such terroꝛs, that those which woulde not obey him, were slaine, and executed to a most shamefull tyꝛannous death. Some of them were put to fyne: some of them put to perpetuall impꝛisonment: some of them bondslaues, and syd serue in the kinges Garison: When in this maner the king had pacified his lande with swoꝛde and fyꝛe, and with the cruellest terroꝛ, that euer was heard of: he then assuring him selfe to be most saufest, was most in icopardie: foꝛ those whiche were most earnest to make him king, vnto those was hée a moꝛe sharper enemie, then vnto the rest. The cause hereof, was foꝛ that, they being so earnest to haue a king, not that they fauoured any one man to bée theyꝛ king: but foꝛ that euery man hoped after the kingdome him selfe: the king perceyuing euery mannes grædy desyꝛe, gaue but certayne outward thankes vnto them: but syd attribute the successe of

his good lucke vnto Ladie Fortune, and that holy Image. For as the King perceaued howe his people hated him: so he dyd not squenche their hatered with lenitie, or by any execrable meekenesse: but with more greater vengeaunce and crueller tyrannie.

The people had him in suche horrible disdayne, that whereas they hauing not delyuered theyr writinges, and auncient monumentes of recorde, which was betweene their fathers, and the Assyrians. when they purchased the lande: so they practised with the King of the Hircans, that if hee woulde make warres vppon theyr king: they woulde not onely assist him, but also they woulde delyuer vp into his handes, the monumentes and writinges, of the free purchase of the lande, which was betweene their fathers and the Assyrians.

The King of the Hircans woulde presently haue had the same writinges, but they woulde not agree therevnto, before he had ouercome and vanquished theyr king, by battayle: thorowe the great secreate suite of the Raellyans, the King of the Hircans was content to satisfye

theyr

theyr desyre: and appoynted an hoast of twentie thousande soldiours, to inuade the lande of the Raellyans: but the people had so condicioned with the King, that all those Raellyans which woulde submytte themselues vnto the Hircans, and be content to go in battayle against theyr King, shoulde be in saufetie both of their lyues, landes, and goodes: So the King of the Hircans hauing landed his great armie of men, in the lande of the Raellyans: the Raellyans for the most parte, made theyr refuge vnto him: and submytted them selues, and offered not onely theyr bodyes, but their landes and goodes, and all that euer they had, to be at his commaundement: Hellepatrus king of the Raellyans, seing his woful misery drawn on: his people forsaking him: his owne houshold seruauntes denying him: his estate to bee the most miserablest of all men: and that spedily his enemies drawing on, had no other helpe for him selfe, but to flye, and to become a straunger in another lande: forthwith fled into the lande of the Trebontans, where he dwelt for the space of fiue yeares.

In the meane whyle the lande of the Raellyans was gouerned by the king of the Hircans, and as the Raellyans lyued as they lysted them selues, to be at frée lybertye, so they proued within that space to be verie riche and welthie, and began to abound againe withall maner of plentifull pleasures. The king when he fled, toke Hellidorus his sonne with him: and lefte Abdona his wife and other children in the lande of the Raellyans: which after the departing of Hellepatrus, most miserably the Hircans tormented Abdona the Quéene and her children, in most terriblye burning them to death. This banishment, dyd not so muche vexe the king, as the death and losse of his wyfe, with the residue of his children: whereas naturall affection dyd moue him to sorrowe: so the remembraunce of reuenge, dyd comfort him on the contrary: Nature and reuenge working together, practised many wayes: yet no better way would serue his turne, then to open his griefe vnto the king of the Trebonians: the king of the Trebonians being at mortall detestation with the king of the Hircans,

declared

declared vnto the king, howe the Elders and commens of his lande, had chose hym king, and confirmed the same with as strong and forceable auchority as might be deuised: it was also ratified before a blessed Image in his lande, which they fathers brought from the lande of Scithia: howe with an Oracle from Delphicus Apollo, the maner of his Coronation was appointed. And that both the Scepter and Crowne of his kingdome were hanged vp in the holye *Alsephon* before the blessed Image: which they durst not for feare of eternall plagues once diminish the same. And as he thought, the strength of his kingdome, dyd consist both in the Scepter, and also in the Crowne garlande of thystles. After they had made mee their king, and also royally put mee in authoritie, and also had crowned, and soueraigned mee with the aforesayde Crowne and Scepter: I afterwardes, but demaunding their obedience, which was due vnto mee: and that they woulde geue mee such ryghtes and possessions vnto my imperiall Crowne, as they promysed: they not onely denyed mee of the one, but they

rebelled

rebelled against mée for the other: and practising with the king of the Hircans, haue driuen mee from my kingdome, and spoyled mee of my landes and goodes: and most greuously haue bereft mee of my wyfe and chyldren: for most traytorously haue they put them to death.

¶ *The supplycation of* Hellepatrus *vnto the king of the Trebonyans.*

O Noble King, that beareth the armes of defence, looke vppon my innocencie: beholde my pittifull complaynt: see the wretchednesse of my griefe: nothing doth rewe my harte to such a terrour, and grieuous horrour, as this wicked murthering of my wyfe and children.

The King of the Trebonians aunswered his pittyfull complaynt in this maner.

Dareth that wicked worme of the Hircans,
Feede on the firre trees of the Raellyans?

I Wyll surelye cleare and purge thy lande, and restore thee to as muche pleasure, as euer thou haddest in thy lyfe before: yea, and muche more: and I am glad that so good occasion is offered me, against that wynding Snake of the Hircans: Hellepatrus, and Hellidorus his sonne were succoured, and very richly mayntained among the Trebonyans. And as Hellepatrus dyd geue him selfe to great excessyue drinking, among the Trebonyans: so the Trebonyans were a very inordinate people in drynking. Hellydorus, although geuing him selfe to an accustomed order of myldnesse, for that he in all his lyfe neuer laughed: so he practised him self to ỹ great actiuitie of the Trebonyans: for the Trebonyans were verye actiue and nymble people, in the feates of Armes, & most strongly would they fight, when they were excessiuely ouercome with drynking: But the king of the Trebonians, and the people practised many pleasant deuises, to moue Hellydorus to laughter: but such was his mylдnes, that it coulde neuer be brought to passe:

Whilst

Whylſt the Raellyans pleaſure increaſed, and their eſtate beganne to be ſure againe: Hellepatrus and the king of the Trebonyans ceaſed not to conſent, and take great counſell for the reſtoring of the king vnto his kingdome. And at the laſt, the king made ſuch prouiſion of ſhippes, and of warlyke armour: with ſuch a huge hoaſt of men, as though they would haue eaten vp at on byt, the whole countrey of the Raellyans, and not by force of armes to haue conquered them.

The kinges prouiſion was an hoaſt of men of a hundred thouſand, and fiue thouſand Nauie of ſhippes: And hauing landed, they marched towardes the highe countrey of the Raellyans: which when he drewe neare, they deuyded the hoaſte into three partes: The one part the king of the Trebonyans toke charge of him ſelfe: the other part, he committed to Hellepatrus: and the other part to Hellidorus.

Thus their hoaſtes being deuided into three ſeuerall partes, went three ſeuerall wayes: and yet not farre one from another: for as one of them went forwardes, ſo the other hoaſt went croſſe: the one on the

the right syde, the other on the left syde of the armye royall. And thus marchinge forewardes, they kylled man woman and chylde: burnt and spoyled without any compassion.

The king of the Hircans hauing prouided also a great hoast of men, almost double to the Trebonyans, for that he had chose the best men, both of the Hircans, and also of the Raellyans. Pytching from the Trebonyans, in the dystaunce of ten myles: notwithstanding, the king of the Hircans being very fearefull, both in that he had falsely vsurped the kingdome: murthered Hellepatrus his wyfe and chyldren: mayntained rebelles againste theyr soueraigne king: doubted that the ende thereof woulde be naught: so that these armyes being in araye, the king of the Hircans, sent Harroldes to the hoasts of the Trebonyans, with letters to vnderstande their quarrell: whiche letters were in this maner.

WE vnderstade that you haue entred this lande (you famous souldiours

of

of the Trebonians, and haue vtterly ſpoiled and vndone our borderers: kylled them, and burnt vp their houſes & goods: we are verie ſorie to geue ſuch occaſion of crueltie to any nation: wee being heere but as guides, helpers and ſuccorors to this poore countrey: whereas they were oppreſſed thorowe a wretched king, one *Hellepatrus*, who for his shamefull extorcion, they haue banished. If your tytle bee to the kingdome: the people care not, who bee their king, ſo that they maie ſaufelye enioye their owne. And wee Hircans that are their patrones and defendours, wyll geue vp our right to any king that wyll ſweare vnto vs, righteouſly to gouerne them: But thus much we craue of you, that if your quarrel may be ended with quietnes, to take your owne asking: Aſke what you wyll, you shall haue it at our handes, ſo that this ſeely countrey of the Raellyans maie be preſerued.

As ſone as the Trebonyans had receaued theſe Letters, and read them: forthwith they hanged the Harrotdes of the Hircans, and moſt terribly put them

ſo

to death. Forthwith they hauing this deuyce in theyr heads, practised that a huge hoaste of Elephantes shoulde bee put in harneste: and a great holow cowpe of yron, hanged secreatelye about the neckes of the sayde Elephantes: and to fyll the sayde hollowe cowpes, full of pybble stones, in the night vnawares, were soddainly dryuen vppon the hoast of the Hircans: for that they were all at rest, suspecting nothing, but loking the returne of the Harroldes, were sodaynly rowsed with the noyse and force of the Elephantes: With amazednesse, taking them selues to flight, were dispersed and slaine: (saue onely the king of the Hircans) who was taken a lyue and brought vnto the king of the Trebonyans, who tyed a great chaine round about his neck, and sent him to Hellepatrus, lep in the manner of a Dogge, and byd the messengers tell Hellepatrus, that hee had sent him, the wozme of the Hircans, which dyd deuowze the fyzre trees of the Raellyans: Forthwith, these three hoasts marched forwards, and pursued vppon the dispersed

disperſed Hircans: ſlewe, burned and ſpoyled in all quarters and places of the lande thorowout, ſo that none went free: that if he ſtode in the defiaunce or rebelious disobedience of Hellepatrus, their lawfull king: but he was ſlayne, and his goodes brent. When the king of the Trebonyans had purged the lande, with kylling and burning: thoſe that were left alyue, were myſerably ſcourged with whyppes: and the king of the Hircans himſelfe, was drawne thorow the lande lyke a dogge, and moſt myſerably whyppyed with rodes: ſo in the ende of all theſe tormentes, the ſayde king of the Hircans was moſt myſerablye pyrked to death with nedles: Hellepatrus, and the king of the Trebonyans went into the holye *Aſsephon*, and rendered humble thankes for their victory before the Image: where alſo they ſaw the crowne of thyſtles bearing as greene as ever it was in the begynning: and the Sceptre gallantly ſhyning.

Theſe comfortes dyd put great ioye and comfort in the hartes of Hellepatrus and his ſonne: nowe the king of the

Trebonyans

Trebonyans would not continew in that countrey, but desired to returne homewarde: notwithstanding, Hellepatrus was very desyrous to have had him tarryed styll, and to have made his habitation there.

The king of the Trebonyans, inyoyned Hellepatrus to continew great sharpnesse towardes the Raellyans, for so shoulde they best kepe them in order: And so the king of the Trebonyans departed, but most parte of the souldiours of the Trebonyans continewed within the lande of the Raellyans, & dyd inhabite there: but alwayes such devision was betwen them and the Raellyans, that not one of them coulde abyde another. But as the king of the Trebonyans taking his iorney homewarde, passing ouer the high hylles Arnolla, his Charriot by great myshortune, breaking, he him selfe also having a sore fall, brake his necke: King Hellepatrus understanding hereof, sent vnto those hylles, where the dead coarse laye, (for it was but in the borders of the Raellyans) to bring the dead carkase vnto him, which presently as sone as it was brought, he

buryed it, in the holy *Alsephon*, and erected a sumptuous tombe ouer it with these Epigrams written ouer the same.

The knot is loosde by death,
Assured friend adew:
Oh fortunes cruell fate,
Such mischiefe to ensew:
The truest friend
That liude in open sight:
That euer was,
In warre the noblest knight.

Oh faithfull friendshippes trust,
A king of worthie name:
That nowe is turnde to slymie dust,
Let praise blowe out thy fame:
A friende moste sure,
That neuer failde:
For to endure,
Thy friendshippe neuer quailde.

THis Hellepatrus the King being restored to his kingdome againe: lyued very quietly, and suffred both the Kaellians and Trebonyans to inhabite together: he droue the Hircans quite out of the lande,

and

and woulde not ſuffer ſo much as a lyttle childe to continue there: the king perceyuing the fyckle alterations of Fortune, dyd agree verie quietly with his Lande: the kinge grewe ſomewhat to age, and vſed great company kæping, and geuen to exceſſiue dronkenneſſe: and therefore he could not rule them with ſuch puiſſancie, as before he had done: the king himſelfe, not onely became a great dronkard, but alſo polluted with great lecherie: of all women, he loued the ſtraunge women of Trebonia, for they were very bewtiful women: ſo alſo were they of light conuerſation. Thus the king being bothe drowned in dronkenneſſe, ouerwhelmed with lecherie, indoted with olde age: theſe thræ enemies were more crueller, then all the hoaſt of the Vircans. For as the king had bæne banniſhed from his countreye, and nowe reſtored againe: ſo now drowned in dronkenneſſe, ouerwhelmed with lecherie: indoted with olde age: being baniſhed from all perfect vnderſtanding, there was no hope to reſtore him to the perfection of his flagrant fourmer florifhing wittes againe.

The people of the Raellyans perceauing the kinges myserable estate: the wyues of the Raellyans desiring carnall copulation with the Trebonyans, secretely in the night as they laye together, dyd kyll the Trebonians: and by secreate meanes vnknowne to the king, dyd weaken and infeeble the garyson, and soldiours of the Trebonyans, which dyd there continew: such was the wickednes of these women: that one bewtifull fayre Dame, practysing with the rest, howe, and by what meanes they might quite ouerthrowe the Trebonyans, and rote them out: who shewing her selfe very lacivious, & wanton in the manner of a nyce harlotte at a banquet, in the presence of the king, with many songes, and whorishe dittyes, thorowe which the king was delyghted, not onelye with that maner of pleasure, but also with the bewtie of the woman: for as the king was verye desirous to heare the woman singe: so at the great request of the king, she song this Dittye, as followeth: and also dyd delyuer vnto the king to drinke, a cup full of poyson.

Our wyse and noble king,
In warre a famous knight:
His sturdie strength to passe did bring,
To winne his proper right.
So worthie a man as neuer was seene,
The hardiest knight that euer hath beene.

The dayntiest dishe that man doth loue,
Or Venus in her shoppe doeth sell:
Of all sweete meate that comes aboue,
Hellepatrus such flesh loues well.
This readie cuppe of pleasaunt wine,
With loue shall bleare your wanton eyne.

The death of *Hellepatrus* the King.

THe King receauing the cup, and drinking, presently fell downe dead: and swelled so much that his skyn brake, and his flesh stancke so vehemently, that hee was lyke to haue poysoned all the people rounde about him: there creapte and crawled out of the flesh of Hellepatrus, great wormes with blacke heads: his tongue hanged out of his mouth: his eyes started out of his head: he was most my-

ſerable to beholde. After he was embaſwmed with many ſwæte Odiferous ſpyces: and thereby the ſtrength of his corruptions ſtayed: then was he intombed in Leade, and brought into the holye *Aſephon*, where he was layde, with theſe Poeſies written vppon his Tombe, ouer him.

The gliſtering gallaunt flower gaie,
When vvinter comes it fades avvaie:
This life that honours great haue gotte,
So ſvviftlie comes and goe by lotte.

O death vvhich cut this royall king:
Vvhoſe life ſuch cruell feare did bring?
Vvho hath obeyed this earth and claie,
Vvhen death did come, thou didſt obeie.

The honours great, vvhere pompe doth reſt,
So lodgde vvithin thy graue:
The ſlimie vvormes did build their neaſt,
Thy kinglie fleshe to haue,

In vvars abrode to ſerue thou hadſt good ſkil,
At home in peace thou waſt a ſtaye to holde vp
(orders ſtyl.

These

These lynes vpon thy tombe shall stande,
That praise maie shewe vvith glistring fame:
Thou ruldste this noble Lande.

THe coarse being layde in the graue, with great mourning, and lamentable sounding of Trumpettes: with solempnitie accustomable in the death of a King, the Ascalon of the holye *Alsephon*, dyd make the funerall Oration vnto Hellydorus the yonge Prince. and the people, after this manner.

The funerall Oration.

THis daie we being al assembled hither, to finishe a noble and worthie remembraunce of our King: vvhich before this Image, vvhat I speake necessarie to profite your mindes vvith the exercise of vertue, it is the testimony of the life of this Kinge heere departed, and also of the vnfaynednesse of a good hart in mee: the mortalitie of mannes lyfe

is plainlie seene: that although we florishe, with neuer so much renowme, & the glory of this lyfe, being bewtified with many great giftes of worldly pleasures: yet you may perceiue the fynal ende hereof, is losse both of these pleasures, and also of this life: you maie also perceaue, although we striue to clyme either to a higher estate of life, or to continue in one estate it selfe: howe or in what sort so euer we lyue: whether wee striue for more? or whether wee content our selues with lesse? death is the ende of all: contentions, enuies, displeasure: yea, the wrath of a King is confounded by death: our good and euyll life, is set forth by death: the one of them is the starre light of vertue: the other is the shadowe of corruption and vice.

Mortalitie is changed by death, into immortalitye.

VVhat haue wee to trust vnto, whilst we liue heere? some saie riches? honours? kingdomes? power and soueraigntie? But I saie, our vertuous life being the demerites of goodnesse in this life: are the felycities, and ioyfull happinesse that wee finde in another life: wee haue sorrowes and paines in this life: but for our good ac-

tions

tions, euerlasting renowne in another life: Then let vs lyue well, that wee maie dye well: our good death, sheweth our good life: our good life is the vnspeakeable treasure that vve are rewarded with: In this life vve haue sickneſſe, in another life health: in this life sorrowe, in another life ioye: in this life, daunger of many worldly misfortunes, but in another life, the rewarde of many fortunes.

Such was the opinion of immortalitie.

O howe happie is death: this kingdome hath beene translated vnto this King, by worldlie fortune: you might perceaue how sinylinglie fortune dealt vvith him. In the beginning, vvhat a heape of myseries and troubles shee brought vppon his headde, shee bannished him from his countreie, and kingdome: And contrarie to the expectation of all the Raellyans, restored him home againe to his kingdome: shee hath preserued him vntyll this instaunt: VVhat a horrible fact, a vvicked vvoman, by murtherſome practise hath committed? Shall I tell vvhether Fortune knewe of any of these euentes or no? I shoulde but trouble your

myndes, and vexe your hartes in ſpeaking: And winne no commoditie vnto my ſelfe, but hatered of his poſterytie, towardes mee for euer: vvherfore in theſe iudiciall cauſes, I vvyll vſe ſilence, and ſaie nothinge: but onelie this: O yonge Prince *Hellydorus*, in thee is perceaued great towardneſſe of vvitte and learning: and ſurelie the Gods haue hydde in thy noble ſtomacke, ſome maruaylous ſecreate, vvhich is not for mee to intreate of: for vvhich-, neither I or any man lyuinge coulde euer in thy lyfe tyme, perceaue thee laughe, or shewe any token of geſture, tending therevnto: might I tell the opinion of ſome men, who ſaie: that vvhereas any man hauing any ſpeciall gifte, no man hauing the lyke, that man is eyther loued, or feared for the ſame: I hope vppon the beſt, that all the people of the Raellyans shall loue thee (O noble Kinge) ſuche I hope vvyll bee thy vertues, that vvee shall all glorie in thy noble renowned actions: you maie perceaue and learne by this

dead

dead coarſe your Father, the brittle ſtaie of this lyfe: you maye perceaue by your Fathers troubles hee had in his life time: the ſorrowes and calamities that a Kinge is ordained vnto: and by the ende and death of this your deare Father, the daunger and perryl, that a Kinge is ſubiecte vnto, through malycious ſubiectes:

O noble *Hellydorus*, let the example of your Fathers troubles, vvarne you: his good deedes teache you: the vntruſtineſſe of Fortune, put the thought of meekeneſſe in your harte: that all the renownes, ſoueraignties, pompeous glories, Princelie fame, oppreſsion, tyranny is both ended by death, and rewarded by death.

¶ Here endeth the funerall Oration.

Here is declared the sorrowe that the Raellyans made for the death of Hellepatrus: the straunge sight that was seene in the Alsephon: and what ioye they made in the ende of their sorrow, for the crowning of Hellydorus to bee King.

AFter the funerall Oration of the Ascalon was fynished, the people all fell on their faces, and threwe duste in the ayre, as the manner of the buryalles of the Raellyans was, After the ende of the buryall of Hellepatrus: Hellydorus the kinges sonne, after his dayes of mourning were ended, was happely crowned to succæde his Imperiall Crowne. And in the night before his Coronation, the Crowne of Thystles dyd burne all the night long, in the toppe of the holy *Alsephon*: And in the myddes of the flame, there was sæne a man stryking with a swoorde, and speaking: Oh Raellyans, a burthen vvyl vvaie you downe: this noyse was

Hellepatrus sonne.

was heard all night long . In the morning verye earlie, the King and Elders, and the people came to view this terrible and fearefull sight : but it was squenched of it selfe, no man knewe howe: and the Garlande crowne of Thystles florished as greene as euer it dyd before: the Kaellyans dyd attrybute this sight to the best, after their delightes and affections: some sayde it was a triumphaunt sight, to renowne the daye of a Coronation, but when it was ouerpassed, they remembred not , neyther cared they any more of the matter: but ascribed all signes, wonders. and tokens to the best, vntyll their fynall destruction came vpon them: Thus afterwardes vppon the same daye, Hellydorus the King was crowned , in the same order, forme and maner, as his father Hellepatrus was : But for that I wyll not vse so much speache in so short a matter, I wyl ouerpasse the exceeding tryumphes of the Kaellyans, vppon the Coronation daye : Yet I thinke it very necessary to set downe the Oration that Hellydorus made vnto the people.

The

The Oration of *Helidorus* the King.

I Am to ſpeake more sharper in al reſpectes, as touching the gouernaunce of this Realme: then euer my Father did, your obſtinate diſobedience that was towards my Father, with the peſtilent enuie that in all his life tyme did lurke in your naughtie hartes, doth moue me to craue of this bleſſed Image, both to heare me: and alſo to be a teſtimony that it ſtandeth me vpon, to be both carefull, vviſe, and more extreame then euer my Father vvas: carefull to behold your croked conſpiracies: vviſe to gouerne ſo diſobedient and vnruly people: and vvith all extremitie to ſubdue your vvretched enuious hartes: VVhen in ſteede of louing ſubiects, are ſtinging Adders of the vvyldernes: I tell you plaine, I haue ſmal truſt in any of you all: for I do know vvhen the Raellians doo shew great ioye and triumphaunt mirth towards their King: then haue

haue they ſom miſcheuous practiſes moſt thiefly lurking in their cankred ſtomacks to ſtinge like Snakes, or Adders: But as I vvyll vvhet my ſword more sharper, then euer my Father did. So I ſaie good people looke to your obedience. And if your practiſing miſchiefe be ſecreate, deale cleanlie and vviſely, that I haue no vnderſtanding thereof. For if it come to light, I vvyll laie more burthens of punishments vpon your backs, then there vvere neadles thruſt into the flesh and ſkin of the King of the Hircans: You banished my Father, I hope your power shal neuer be ſuch, that your abilitie shal reach to do the like vnto me: For as I am not deſtitute of friends, ſo alſo haue I iuſt experience of the vilitie of the Raellians: my Father you poiſoned, I hope thorow the power of this holie Image, you shal neuer be able to touch me, vvith the beſt finger you haue: but as touching my Fathers death, and the manner thereof: I vvill not nowe ſpeake of ſo ſorrowwfull a ruthe, vppon ſo royall a daie: but I heare vvishe and deſire you, to become honeſte Subiectes: I doo

not

not desire you, in that I feare you, but for your owne saufegarde: for as you shal find mee a quiet King, vntyl you disquiet mee: so in disquietyng me, the most cruellest tyraunt that euer raigned: vvhat pleasures or lybertie did you get, thorow your wicked dealinges towardes my father: your vvarres vvasted your goodes, kylled your fathers and mothers, and hath brought you their children into most contemptuous ignominie, to be accompted the most vnruleſt people that lyueth, and thereby growne to be poorer then your fathers neede to haue left you: Lyue vvel and orderlie, I vvyl promise before this holy Image, neuer to oppresse you vvith taxe nor tribute, you shal enioye your owne quietnes: I vvyl defende you from forraigne invasion: I vvyl not misuse you any vvaie: But if your dealinges be contrarie: in none of these vvyl I keepe promise: I vvyl also deale on the contrarie: O you Raellyans, remember my vvordes vvel, and print them, vvith a punche of good vnderstanding in your hartes, that they may neuer be forgotten: that I lyke a gentle

gentle gracious King, maie be carefull, pitifull, louing towardes you: and you in all obedience and duetie, to bee carefull, and well pleasing of mee: In this, as in bounden duetie, I vvyl be mindful of you: readie to heare your supplications, and vvith kingly modestie, to reforme al such things as be out of order.

¶ Here endeth the Kinges Oration.

¶ Here is shewed howe

the King passed forth his Coronation with feasting, and actiue tryumphe, fell sicke, and recouering his health, reuenged the death of his father, Hellepatrus.

After the ende of this Oration, the King departed to his banquet, and the Actiuities were shewed vpon the Theater: The King in the presence of the people, with such puissancie, dyd shew the courage, and Marshal renowne of a king In so much, that he was not onely mar-

ueylous to beholde: but also greatly dread-
ded in the eyes of the people.

After thankes was rendred vnto the holy Image, and great peticions made: the king departed vnto his Pallace, and with a heate and colde that he toke, in shewing his renowned chyualrie, fel sicke vpon a Feuer: for which cause toke him selfe vnto his Chamber, for the space of twentie dayes after, and neuer came abroade, nor no man coulde speake with him: saue his Phisitions, and such Gentlemen that were of his priuie chamber. After his health was recouered, and beganne to be strong againe, the re-remembraunce of the murthering of his Father coulde not be put awaye: so the offence was neyther forgeuen nor for-gotten: For as he had the woman in holde, which had so shamefully commytted this murther. So he vpon the recouery of his health, fell to the examination of this naughty woman. And she vpon her straygbt imprisonment, and strayghter examination: apprehended the chiefest of the Elders of the land, with theyr wiues: which when the king had fully knowne,

and

and with perfect instructiõ was acquainted with theyr murtherſome practiſes, dyd not incontinently ſende for them, by his men of warre: fearing leaſt they hauing any ynkling hereof, would flie into another Lande: for no man was priuie to the examynates confeſſion, ſaue onely Hellidorus him ſelfe: dyd after a curteous manner in the waye of friendſhippe, ſende for them, and theyr wiues, one after another, to come and ſpeake with him. which ſo ſone, as any of them made their appearaunce, were preſently ſent vnto priſon without further examination.
And thus he dealt with all of them, one after another, vntyll he had apprehended euerie one of them, when theſe demiſes were accompliſhed: the king vppon very prudent pollycie, ſent for all the neareſt kindred and friends of theſe murtherers, and talked vnto them after this ſort.

¶ The Kinges vvordes vnto the murtherers kyndred and friendes.

My friendes and ſubiectes, I thought it good and neceſſarye to ſende for

you being Kaellyans and wyse men, and as I hope truste subiectes: Such reports haue beene geuen out, of your obedience: whiche moueth me to presume of that good fame and honest report that is spred in all places of this Lande, of your true and iust dealinges, towardes this Imperyall Crowne: For which cause I am perswaded, that not for the dearest kynsred or friendes that you haue among the Kaellyans, wyll aduenture your lyues, landes, and goodes, for theyr sakes:

If in treasons towardes this Crowne, there were any such of your kynsred and friendes, to be founde guilty, would take theyr parts: Or that their deathes should cause any sorrowe to pearce your hartes, they being perfectly knowne, and once founde Traytours. You knowe my father your late king of famous memorie, was most trayterously murthered, and shamefully put to death, do you not think it was plaine and presumptuous treason? yea, such a murther is not to be suffered among common persons, much lesse in a King: do you not thinke the doers hereof are worthy to suffer the straygbtest death

that

that maye be deuised. And the people aunswered:

O Noble King, if their kindred vvere neuer so deare vnto vs, vvee vvoulde doo the best that lyeth in vs, not onelie to apprehende them: but also to put them to death.

HEllidorus spake againe, indéede they are not onely of your neare kyndred, but also of your very friends, and such which you of all men and women haue had in greatest acceptation. And I of my owne prudencie, haue apprehended them alreadie: which if they can cleare themselues, from that which they be apprehended of: they shall be as free, as euer they were. And also I vvyll recompence them for theyr vniuste imprisonment. Wherefore for that they are your kyndred & friends, you shall be assistants in iudgement with mee, when they are arraygned to be guiltie of this murther or no: These men durst not deny the King his requeste: they were verye sorye that they shoulde be vrged therevnto: partly

because some of the were not scarce cleare from the murther : other some hanged backe for kyndred sake : other some, for ignorant simplicitie, not knowing what belonged to such a sodeaine pronocation, woulde gladly have revolted, not onelye their promise if they durst, but also to have dispatched them selues quite from the matter it selfe : But such was the pollicie of the King, that the death of so many of the best, woulde seems more terrible to the rest, & he lesse grudged at them therin, for that they were condempned and adiudged by their owne kyndred : surely, surely there laye as much secreate mischiefe in the hartes of these, they kindred towardes the King, as in the murtherers them selues, but they durst not utter it: this woman that was principall unto this murther, was first brought before the King, and the Elders : and her examination being read : the other forthwith were sent for, one after another : the matter being nearely sifted, and thoroughly tried to the uttermost, they were al found guiltie, and adiudged to dye for the murthering of king Hellepatrus : This was

They had bre faces, ut colde artes.

the

the death of the wicked woman, from the toes of her feete, vnto her holder partes, one ioynt was cut peecemeale, one from another: There was two thousande men and women of the Kaellyans, that were put to death in another maner, as this: Whoate ouens were heated for the same purpose, and the men were put therin: there were neare adioyning, whoate furnaces of boyling leade, wherin the graue women were cast, a most lamentable ruth, in the presence of many weeping eyes, were skalded to death.

This terrible iustice of the King, dyd stryke suche a horror in the hartes of his subiectes: that they not onely feared the kinges presence, but also they were in doubte to speake of him: thus the king thorowe extremitie, obtayned quietnesse; and thorowe wisedome and pollicie ruled his kingdome, he kepte them in such obeience & awe, that of all Princes that were then lyuing, Hellidorus was of his people most feared.

¶ How the King put many to death, for concealing the vvrytinges that were betweene their forefathers, and the Assyrians, when the Lande was firste purchased: And also of a Prophete that ryseth among the Raellyans, and cryeth out of their Idolatrous Image, the Asse, in which was all their trust: The saide Prophete is put to death, by Hellydorus the King.

HEllidorus hauing squenched the naturall reuenge of his fathers death: established his kingdom, & subdued his people to great feare: then they began by lyttle and lyttle, to inquyre after the monumentes and wrytinges that were betweene their forefathers, and the Assyrians, for the purchasing of that lande. The secreate inquisitours of the King, handeled the matter in such sorte, from one to another, vntyll the matter was apparant, where and in whose custodie the

the wrytinges remayned. As many suffered death for concealing the matter, so many suffered death for the conuaying of them: and he in whose custodie they were founde, suffered a most straunge and strayght death: Thus, as the King coulde gette nothing at their handes thorowe gentlenesse: so he had what he woulde, thorowe croaked cruelnesse. And lastlye, they so muche obeyed, and reuerently feared him, that Hellydorus could not so soone be named among them: but they would make lowe courtesie, and lowe submyssion of theyr bodyes: the King being bothe in riches and Royall pompe, with great soueraigne feare: in so much that he thought him selfe the saufest king that lyued. In the myddest of these securyties, and blinde knowledge of the eternall goueruaunce from aboue: hauing no other vnderstanding, saue onlye in that dombe Image the Asse, which stoode in the *Alsephon*: which their forefathers brought from the lande of Scithia: there arose a great Prophete, in the lande of the Raellyans: of what countrey

trey, nation, stocke, or kyndred he came of, or out of what place, no man vnderstode: This Prophete lyued in a moste straight kinde of lyfe, he eate of the græne Figge leaues of the wylderneſſe: his garmentes were of a skinne of an vnknowne beaſt: his Orations and outcryinges, were not onely for the preſent wickednesse of the king and the people, but he also tolde them that their preſent deſtruction was harde at hande: that for Idolatry and worshipping of a dombe Asse, would cauſe their king to be turned to an Asse: and the kingdome of the Raellyans to be confounded, and inhabited of another people. The king hearing hereof was sore amazed, both at the boldnes, and earneſtnes of this Prophet: feared his eſtate in which he stode in: knewe not what to do: for that many opinions, sects and factions dyd swarme in the Lande, therowe the doctrine of this Prophete: Some of the people dyd not beleeue of this Image, which their forefathers brought from the Lande of Scithia: Some of them hated the Aſcalon: some of them coulde not abyde to come within the *Alſephon*.

Sephon: almost none of them coulde abide the king: Such was the estate of the Kaellyans, that of a thousand men, there was a thousand opinions, one contrary to another: The king being very desirous to talke with this Prophete, sent for him, and intreated of him for that he hard that he was a Prophete, and outcryed of the voyces, and filthie actions of the Kaellyans, woulde declare vnto him, his present estate in which he stode, with the destruction that was immynent, and hanging ouer his head: For in deferring his wickednesse, the terrible daye of vengeaunce woulde be worse: but in the amending his lyfe, he might become the better lyuer: and teache his people such vertue, as best standeth for the saufegarde of his countreye, to appease the displeasures and angers, that are ready, and at hande for theyr destruction: for howe can we amende those vices, of which we are perswaded to be vertues, and no vices.

The Prophete desired the king both to harken to his counsell and warning, that might best saueguard him selfe, and profit his countrey.

The

The Prophetes Oration

vnto king Hellydorus.

IF that long continuance hath brought the showers of fruictfulneſſe, ouer this whoale countrey: vvhereby you vvallowing in ſuch pleaſures, and voluptuous ryot of your bodies, doo neglect the blaſted myſeries, that your mindes are darkened vvithall, in the night of ignoraunce: vvhich if your bodies be ſatiſfyed, and your mindes vnquiet, your bodies out of daunger, and your mindes in daunger: your bodies quiet, and your mindes out of quiet: howe can you accoumpt your pleaſures happie? your ioyes reaſtfulnes? for your mindes doo premeditate the actions of your bodies: yea, your minde is the teacher of your bodies: and that which your minde purpoſeth, your bodies doo bring the ſame in action, howe can your bodies do good and perfect affectes, when your minde being full of filthie and lewde endeuours, replenished vvith al defectes:

ignoraunt

ignorant of that which it ought to know? howe can your boddies bring in practiſe the perfection of goodneſſe, or the knowledge of vertue: if your mindes luſting after vvickedneſſe, do rule your bodies: then vertue is drowned, and ouerwhelmed vvith the darkneſſe of ſenſualitie.

I tell thee O King, thy lande is full of Idolatrie, they knowe not the reache of the hieſt gouernaunce. And if they vvorshippe a doltishe God, an Aſſe: in vvhich is the ſpirite of lying and errror, howe can there be any light, or bright shine of felicitie? for an Idolatrous God, can not rule the minde, although in the blinde purpoſe of phantaſie, that God miraculouſſie, can deceaue your minde: for as the higheſt eternall gouernaunce ſuffereth your mind to be led: ſo the ſame gouernaunce, can both ranſacke your minde, and breake your God to a thouſande fitters. But if your minde vvere in the knowledge of that eternall gouernaunce, as it is not: neither doeth that knowledge come to any, but to thoſe vvhich before are deſtined therevnto: ſo

hauing

hauing that knowledge : neyther your dombe Asse coulde allude you : nor your manifold vices seduce you to the toppe of vengeance, and mountaine of wrath, and then headlong to throw you to destruction : but such is the practise of the lying spirite of errour, first to blinde you in Idolatrie, and in the worship of a false God, which shrowdeth the high pathe of vertue from our eyes : to leade you to wallowing lust, and such filthinesse which the bodie desireth. VVherefore the lying spirite doth first winne and intyce the people to Idolatrie, to the ende they shoulde not knowe any other righteousnesse : vntyll confusion were hotely powred vpon their headdes , least that the true righteous eternitie opening the winges of comfort, shoulde drawe them, from the dongeon of fleshlie vices : which is diffycult to bee done in you, for that you are setled in olde custome and long vsage of wickednesse. I saye, O King *Hellidorus*, consider howe many troubles haue nearelie touched thy fathers estate, and thine, in this Realme and countrey of the Raellyans; how hath this

this come to passe, but onelie for lacke of the ayde and succour of the chiefe eternall gouernment, vvhose breath is able to kyll thee and all the vvhole lande: thou vvylt saie, thou and thy fathers hitherto haue preuailed in all your tribulations: vvyll you attribute the cause hereof, to your owne vvarlike policie, learning, riches, friendes, great hoastes: but it is not these thinges that haue deliuered you: although these thinges might be instrumentes, that you vvorke by the hiest gouernaunce, did suffer your deliueraunce to be vvrought, for that a heauier, and more intollerable confusion, shoulde ouerthrowe and destroie you: Although thy Father *Hellepatrus* escaped the handes of the Hircans, yet was he deliuered into the hands of a shamefull harlotte to be poysoned to death: As your dombe Asse is not able to deliuer you, so neither can he helpe you: but the eternall gouernaunce can doo both, that is, helpe you, and deliuer you: the inwarde inuocation draweth repentaunce from the harte, it is vertue that is geuen from aboue, and no man

can

can repent vvithout this vertue: vvhere the myſtes of ſinne haue ouerwhelmed this vertue: there the higheſt gouernance hath no inwarde vvorke, and this being diſmembred vvith lewde luſte, there is no actuall application: firſt leaue thy blinde zeale in vvorshipping this Aſſe, enter into the ſecreates of thy harte for remorſe, adioyne an inwarde ſpeculation, vvhich sheweth a more bryghter lyghte in an howre, then euer thy father, or thou didſt ſee in all your liues before.

Securitie in ſinne.

Chaſtiſement for ſinne.

The ende of the Prophetes Oration.

AFter theſe wordes of the Prophete, the King was verie wrathfull, and full of malyce, ſuche a boyling heate of veration was kyndled in his harte, that inwardlie he chafed at the Prophet, and at the laſt breaks forth in theſe wordes.

The kings wordes.

Thou haſt the name of a Prophete: ſuch a bolde talker as thou art, with buſying thy ſelfe in ſuch thinges, as do not belong vnto thée, maye worke thy owne woe: thou thinkeſt to wynne credite, and

get

get honour in this countrey, among the Kaellyans, thou art deceaued in thy owne thought: but take hæde leſt thou wyn the diſpleaſure & wrath of a king, and ſo death vnto ỳ wretched writhen carcaſe of thine: For although thou cãſt boldly prate vnto mæ, yet I dow not beleæue thy doctrine, nor relygion: ſo neyther wyll I condempne it, bẽfore the Aſcalon of the holy *Alſephon*, diſputeth with thée: who is better ſæne in ſuch matters then my ſelfe? Forthwith the king commaunded the Prophet to be brought into the *Alſephon*, where the Aſcalon and the Prophete, in the preſence of the king and the people talked together.

¶ The *Aſcalon* ſpake vnto the Prophete after this ſort.

PErceyuing the great ſedition that is ſowen in this Realme, by a falſe Prophete: the ſectes & ſcyſmes increaſed: that not only it behoueth our ſoueraigne Lord the King, to looke vnto him ſelfe: but it ſtandeth vpon my office and duety, to confute ſuch falſities and opinions, in the honour and glory of this holy Image, which our fathers brought from the land of Scithia, and hath preſerued our countrey and

people, with the fruitefull increase of all plenteousnesse: this is necessarye to the people to be spoken: to take hede of such lying fellowes which undercreepe our gouernance: for whosoeuer speaketh against this holye Image, speaketh against the king himselfe: and whosoeuer toucheth the soueraygnty of the king, is a traitour, and worthy to dye. After many of these thundring wordes of the Ascalon: the Prophet beganne to speake: the king commaunded to stop his mouth: and the more the king cryed, stop, stop, stop: so the Prophet cryed the more: O wrathfull vengeaunce, that wyll shortly be due vnto the Raellyans: and with mighty force, the Prophete ran vnto the Image, the Asse: and forceable vpon a soddaine, brake it to many peces: The king foaming, roaring, & crying: hold him, hold him: commaunded the Prophete to be tyed and bound: for that (as he sayde he was some mad fellow out of his wyts. But the people in the lyke maner, were at such contention, that one was ready to kyll another, some belde vpon the relygion of the Image: some helde vppon the doctrine of the Prophete: none of them all loued the king, except the Ascalon: whose coun-

commodytie consisted vppon the sacrifice of the *Alsephon*. The king and his garyson without further iudgement, dyd cutte the innocent Prophete to a thousand peces: and such was the wickednesse of this tyrannous murther, that he which might haue a backe at the innocent flesshe of this holy Prophete, thought he dyd good seruyce to that idolatrous ymage. and theyr tyrãnous king. Euen presently vpon the death of the Prophete, there arose lyghtnings, tempestes, the fruites of the earth were burnt with wylde fyre: A great famine did arise thorow out the land: many people thorow the scarcesity thereof myserably without compassion dyed. Shortlye after these verations and troubles: as the Prophetes death not being forgotten, so many continued stedfast and beleaued on his doctrine: for which doctrine, the king vsed great persecutiõ thorowout the whole Lande: The death of the Martyrs were in this maner: theyr skynnes were flaine from theyr flesshe: they most quietly & patiently forsaking this lyfe. After the ende of this cruell tyrannous persecution: he thynking his Lande quite purged & ryd from the blemisshes of the Prophetes

Vnseasonablenes of the weather causeth scarsitie.

Persecution.

doctrine, for that some of them were subdued by death: some by banishment, and some by conuersion: so thinking his kingdome to be established more surer then euer it was before, grew to his old security & wickednesse of life, deuowred in tyrãny, and drowned in idolatry: for ỹ he pæced the broken idolatrous Asse again to worship: thorow which idolatry he was poysoned in the filthy stinch of al horrible vices and corruption that in stæde of innocency, cruell tyrannye and all oppression were planted in his hatte.

Here is shewed how the

King fell in loue with one *Sebona* a harlotte, married her: and was turned to an Asse: and how the Assirians did reposſed the Land of the Raellians by conquest.

After the King was in his olde custom of idolatry & all other corruptions, the lande pacified, and prefixed in the wicked obedience of that pæced God, the broken Asse: the King also in doting in loue, was led with variable affections: led with the inordinate lust of bewty: hunting in the wicked

wicked concupiscence of diuerse women, was rauished, with the special delectation of one woman: wheras the fine amorous Ladies of the Raellyans, perceauing the Kings lasciuious inclinatiō, deuised with them selues howe they might best set out themselues in sale before the King: Some with gallant imbrothered garments, and the costly silke of the Hircans: Woulde shew them selues, with the flying wantō countenances of Louers to catche & snare the King with their abhominable delites: some with daunsing, some with singing pleasant Ditties: So that sundry women had sundry delytes, one contrary to another: whose sundry contrarieties ouercasted the king, with contrary impolutions. Sebona a bewtifull dame, & the comlyest creature that euer lyued, eyther among the Hircans, eyther among the Trebonyans, or Raellyans the acceptablest of all: Notwithstanding, she had bene the most whore, & shameless harlot, that euer raigned: this Sebona for bewty, gorgeous apparell, swæte smelles, singing, daunsing, with al the deuises of a louer, most delited ỹ kinges fantasie. This Sebona in respect of all other women, was a bright burning

ſtarre in the dark clowdes of Cupids thũ-
dring tempeſts: the king neyther reſpec-
ting honeſty, vertue, or immaculate vir-
ginity, which are the bandes and knots of
true mariage, would in al haſte chooſe this
filthy whore Sebona, to be his wife: wher-
as thæ thorow the counſel of ſome certain
of her friends, was perſwaded to preſent
her ſelfe very lytle in the kings preſence:
Her bewty would appeare ỹ brighter, the
kinges loue the whotter, and their purpo-
ſes brought to paſſe the ſoner. The King
languiſhing in the heauy agonies of loue,
wrote vnto Sebona after this manner.

The Kinges letters to Sebona.

O *Sebona*, the worthy Louer of the Ra-
ellyans, which with the arrowe of thy
beutie, haſt ſhotte and woũded my deſire,
that al comforts eyther of my kingdome,
cõmon vvelth, riches, poſſeſsions, renown,
ſoueraignte, do not ſo much pleaſure or
comfort mee, as thy beutie. I that did con-
quer, am now conquered my ſelfe: I that
did worſhip an holy Image, do now vvor-
ſhip beutiful *Sebona*: I that did rule a king-
dome, am now ruled by a vvoman: I that
did ſubiect my people and Land, am now
brought in ſubiection my ſelfe: O pitifull

Sebona,

Sebona: the Phisition of my diseases: the comfort of all my troubles: the ease of all my griefes. vnderstand my sorrowes: fulfil my mind: restore him that is banished frō al pleasures, to find some ioy: thy loue shal be thy renown: thy beutie shalbe thy pleasures and vvealth: the comely nesse of thy bodie, shalbe rular of this Land and countrey. Let me receaue some comfort againe of these earnest letters: or else if I be forsaken my svveete *Sebona*: as thou before hast vvounded mee, so presently novve hast thou killed me: as thou hast punished me, so novv hast thou brought me to vtter destruction. Heare the pittifull crie of a King, that desireth to revvard thy Loue in making thee a Queene.

The ende of the kinges letters.

After these letters were receaued by Sebona: that whore, and filthy harlot, had counsell by her neare friends, neyther to send, or go, or write: or by any meanes to geue ỹ King any comfort of his letters, for as they surmysed, the King practysed rather to satisfye his affection & voluptuous lust, then to tye himself to ỹ immaculate renowned, glory, vertuous mariage:

and

and in estraunging her self in the mater, the kinges earnest desire woulde both increase towards her, and also would the readyer induce her in the estate of ỹ kingdome: which if she would laciuiously answere the kings wanton letters, the king would vse her as a harlot, to serue his present affection, and also suspect her light behauiour to be the lewder. But the king perceauing her contemptuous straunge Lone, or rather whorish polycie, neyther in sending vnto him, neyther answering his letters, or yet in comforting his amorous agonies, with her presence, beganne not onely to hate her, but also vtterly to renounce her: which partly might procede of his kingly stomacke, partly of his voluptuous lust had with diuers other infamous harlots squenched in the stinking lake of concupiscence: so it came to passe that Sebona & her friends were very sory, for that theyr polycie, was pretuditiall, both to the king & them selues: to the king in not hauing his purpose, and to them selues, both for that they had lost ỹ kinges fauour, & the commodity that might haue rysen thereby: they thought they woulde not omyt so happy opportunity being offered

red, for a lowring countenaunce. This Sebona who had bene the Ascalons whore of the holy *Alsephon*, practised with the aforesayde *Ascalon*, what was to be done. The Ascalon respecting the famylyarityе that had passed betwæne them, the *Ascalon* could not deny Sebonaes request, considering also that if shee were preferred, his renowne woulde bee also increased: practised with an olde woman that was a witche, and also in tyme past Sebonaes bawde: for which cause wyllinger to further the matter, and with the best indeuor that consisted in her, to dw good vnto Sebona: By sorcery (this olde ryuen witch) did vnderstand, both where ỹ gouernment of the kingdome, and the preseruation of the king dyd consist: which was in the grœne Garland that hanged vp in the holy *Alsephon*: which so long as the Garland hangd there, no euyl fate, or infortunate cõdicion of life could approch the kings person: but so sone as ỹ garland was deflowred, the kings renowne, riches, honor, glory, põpe, fame, were fully & wholy in the power of thẽ that had gotten the same: the Ascalon neyther respecting the holines of the function, the office of the place, neyther the

sancti-

ſanctimony all reuerence due to the place: nor the feare of the holy Image: nor his duety to the king: or yet the commodity that might redown to the common welth: practiſed with this filthy whore Sebona to rauiſh this holy *Alſephon* with ſacriledge, and to ſteale this flouriſhing græne Garlande of Thiſtles. And as ſone as they had burned the ſayd Garland of thiſtles, the king perceyued a force to goe from him: in the audacity of his countenance: of which before he was bolde, became nowe shamefast: in his ſtrength: of which before he was mighty, was now weake: in his ſtomacke: of which before he was corragious, was nowe full of cowardnes: in his wiſdom: of which before he was prudent, was now fooliſh. Thus the king in ỹ eyes of al men, was marueylouſly altred, & his complexion changed: ſo that in ſtæde of a king, you would haue adiudged him a priſoner: in ſtæde of a rular, you would haue adiudged him a wretche: in ſtæde of a knight of armes, you would haue adiudged him a captiue of calamity. The king being thus beſtract of all the partes of his body: his friends, & ſeruauntes that were about him, marueyled at his ſodaine alteration:

ration: som attributed ỹ cause thereof, vn-
to som priuie disease in his inward parts:
some sayde it was inward thought: some
said it was ỹ force & cruelty of loue, which
vehemently perplered him, for ỹ beutiful
Sebona: Thus as euery mans iudgement
was ready, so euery man had an inwarde
lyking or dysliking of ỹ king: some spake
as he would haue it: some spake for ỹ the
kings saufegard was their cõmodity: and
som spake indifferẽtly: Thus euery mans
affection being bewrayed, in ỹ mydst of al
which conflicts, Sebona & her friends vn-
derstãding ỹ kings great affliction & hea-
ped miseries which more and more with-
out consolation increased, was persuaded
to write vnto ỹ king: whose letters by the
aduise of the Ascalon were in this sort.

MY right soueraigne gratious Lord, as one vnworthy of the fauor of a king, did from your maiesty receaue most acceptable letters: by which I not only perceiued your gracious opinion conceiued of so vnworthy a wretche as I am: but also the feruent flames of Loue, which the vnsquenchable fire of *Cupid*, had ragingly kindled in your gratious minde. And also since that, vnderstanding the great alteration and abatement that is fallen vppon your grace, Sebonaes *letters to the King.*

grace, the emptineſſe of ſuch a hungry tree as I am, not worthy to bee fedde by ſuch a ſweete barke, and delectable rinde, as the bright perſonage of ſo comly a gentlemā, may be ashamed to preſent my ſelf before your grace: my vnworthineſſe conſidered. But chiefly I feared your letters were rather the dalying pleaſures of a King: then the faithfull affection of loue: which ſince vnderſtanding the great anguiſhes of lurking loue, that haue aſſaulted your royall noble hart: I ſorrowed, and was in a heauie hate with my ſelfe: for that I had not long before this haue aunſwered your worthie writings: not deſerued to be writtē, to ſuch a vnthankfull creature as I am: *A*lthough feare and shamefaſtneſſe haue ſkalded my harte, that I durſt not write in time: ſo I truſt my letters do not come to ſo worthy & fauourable a king out of time: which if any ſorrow of ſickneſſe be fallen vpō you, and the Phiſition of your health & chirurgion of your ſoares.

The end of Sebonaes *letters vnto the king.*

The King ſent for Sebona.

AFter the king had receaued Sebonaes letters, was ſomwhat come vnto him ſelfe, & reuiued with a litle pleaſure in the midde

myddest of so many sorrowes: lying vpon a couch of downed sylke, desired one of the Gentlemen of his priuie Chamber, to speake with Sebona: which sayde Gentleman brought Sebona in the kings presẽce, who spake vnto her in this maner.

The Kings wordes to Sebona.

THe hatred that I conceaued of thée (inestimable swæte Sebona) is the faulte that I haue much offended thée with all, both for that Dame Nature hath skilfully approued her cunning in thée, so rashly to attempt an immaculate chaste virgin of shamefastnesse. As also to assault thy loue which is the vertue of renowne, spronge from the træ of honest lyfe, no easie or cõmon Loue spædily obtayned: for such are the gyftes of a vertuous Louer, not readily wonne lyke vnto euery lyght Louer, whiche vtter them seluss to sale in the shoppe of dishonest lyfe. Voluptuous Loue is blinde.

As I am to craue pardon at thy handes: so I am to renew my earnest suite of vnsquencheable loue towards thæ: which as I must nædes confesse, since my letters written vnto thée: but within these fewe daies, the increase of loue is growne most fertyle in my hart towardes thæ. The ende of the Kinges vvordes.

After

After the end of these & such lyke speaches betweene the king & Sebona, they concluded vpon mariage: the day was appointed: the solempnity prouided for: the actiue feates of armes readily set forth: stages & theatres addressed: commedies, tragedies, sonnets, swete musicke were vpon the marriage day, before the kinges person, to delyght withall, set forth: Now when the mariage daye was come: the king & Sebona the Quene, with glorious pompe, ryding towards the holy *Alsephon* to be maryed by the Ascalon, before the Image: which hauing entred the *Alsephō*, perceauing the want of the Garlande, inquired of the Ascalon, where the crowne Garland was: The Ascalon answered, it was conueyed by some cuyl disposed person. The kinges corage was sore abated, his hart wared frosen, his minde altered, his colour came and went: there was such transformation in him, that you woulde haue thought present death had besieged him: but notwithstanding, for that they comming was to be maryed, the solempnization thereof was finished in this sort: The *Ascalon* dyd cutte an apple in the myddle, & delyuered one halfe to the king

The manner of the Paelipans mariages.

to

to eate, and another half to the Quéne to eate: Forthwith the people cryed with a lowde voyce: Holy Iunage saue the King & Queene (such was the Kaellyãs order. And also for olde acquaintaunce that was betwene the Quæne and the *Ascalon*: the sayd Ascalon would pronounce an Oration in the praise of the Quæne, which was after this manner.

¶ *The Ascalons Oration in the praise of the Queene.*

THe nobility and soueraigne renowne of the king, with al the condicion of his worthy vertues, is neyther vnknowne to mee, nor the people: for that we haue had great and long tryall of the same: since that it is a needeles thing to trouble you, with that you vnderstande alreadie. So at this present tyme it dotth not, but in the way of remembrance, belongeth to my office to speake of the same: I being appointed the holy *Ascalon* of this blessed *Alsephon*, wyl put you in duety of the solempnization of this mariage, whiche is betweene a King and Queene, the lyke was neuer seen in this land before: for that obedience bynding vs, both to render thanks, and with great ioye of hartes to triumph:

are

are alſo muche bounde to ſet forth this preſēt daie, with the greateſt renown that maie be either thought or done: for that *Hellidorus* our king hath maried ſo vertuous a Queen, a virgin of vnſpeakeable chaſtitie, the flower garland of this land of the Raellyans, am not to deſiſt to praiſe her, both for that our king hath recouered his health thorow her: our lande is guerdoned thorow her: our people renowned thorow her: other nations put in feare thorow her: O *Sebona* moſt ſoueraigne Queene: thy bewty was the Phiſition of our King: thy bewty is the bulwarke of this lande: thy wiſdome is both the ſubiection, and direction of the people: Shall not this lande of the Raellians thorow this worthy Queen, obtaine double royaltie? is not this *Sebona* Queene of the Raellyans, the flagrantes flower that euer ſweetelie and delicatlye ſprong vp amōg the Raellians? as she hath vowed her chaſtitie to one man, ſo she shyneth in the eyes of all men: As she is to be beloued of all men: ſo she loueth but one man: and yet hateth no man: O precious iewell, the rareneſſe hereof aſtonieth the hartes of all men, and yet comforteth the harte of one man: renowne is her victorie:

bewty

bewtie, is her praiſe: eſtimation, the duetie of her florishing fame: can any tonge ſet forth her deſerued praiſe? beutie? renown? comlynes? al the qualities vvhich decorate her vvith ineſtimable ſoueraigntie? So my hart is not able to thinke any vertue comparable to the ſame. *As* touching this Garlande vvhich hanged vp in this *Alſephon*, and now taken awaie: the vvant her- of O king let it not amaze thee: for this holy Image vvhich deliuered the beutifull chaſtitie and vertuous vviſedome of this *Sebona*, Queene of the Raellyans into thy handes, vvyll alſo delyuer that Traytour vvhiche tooke this florishing Garlande crowne avvaye out of the holy *Alſephon*? O king *Hellidorus*, as this vvor thy *Sebona* doth garnishe thy lande vvith all the florishing flowers of fame: ſo is she deckte vvith the pleaſures of *Venus* odyferous ſmelling garden. O king beutifie her againe vvith loue, ſoueraigntie, condigne renowne, vvealth, fame, florishing pleaſures, mete and fit for a Queene.

Sweete poyſon.

The ende of the Aſcalons Oration.

After the ende of the Aſcalons Oration, the King and Quæne repayring vnto they? Court and princely Pallace,

where the swæte banquets of al pleasant dishes were ordayned, the daye passed out with feasting, daunsing, iustling, and all actiue feats of armes, mete for such a day & place: although in the middest of al these delyghts, the king was in another world: both for that dyuers deadly signes gaue out the vnhappy lucke of some aduerse mischiefe that hanged in the clowdes of a fatall Prognostication: aswel for that the kings Elephants, Mules, Camels, roared and cryed all that day long, on which they were maryed: the stones in the strætes flewe vp in the presence of the king: the Raucns and other byrds of the ayre, flew round about the king: besides all this, the kings minde was plunged within the infernall lake of terrible perturbation: whē night was come, ỹ king with a faint harte & wan countenance, washed in the basen and lauer of vnlustie lyfe: all his former ioye, corage, stoutnesse, vaine loue: was turned to anguish of hart, paines, sighes, and bitter teares: rested with his Quæne that night, in the bed of vnrestfulnesse, & ioyned together in the copulation of carefulnesse: & kyssed each other with the lyps of trayterous desolation: when it began

to

to ware towards day, the vnhappy plea-
sures of the night being spent: the king
being weryed with the doleful delyghtes,
slept the woefull slæpe of destruction: And
dreamed that he sawe in a fayre Medow, The kings dreame.
neare a ryuer syde, an Asse eating thistles,
hauing a golden Scepter sticking in the
hynder partes of the sayd Asse: wearing a
flourishing grænz garlande, betwæne his
long wyde eares: There was a whyte
rough Beare, pulling the sayde garland &
Scepter from the head & hynder partes of
the sayd Asse: and the sayd Beare also dyd
kyll the sayd Asse, and sucke out the blod
of the sayd Asse, vntyl her belly was filled
so full that it brake, and her guts hanged
out of her belly. In the ende, there came a The carren Crowes, or the Assyrians how tudr.
great flight of carrē Crowes, ỳ fed vpō the
Asse: and another flight of Ægles that did The Eagles, or the Assyrians themselues.
quite deuoure & eate vp the she Beare: At
this terrible dreame, the king in many
troubles of minde, dyd wake: and as he
was telling of his dolefull dreame, of the
fynal finishing of his lyfe: so he perceyued
Titan gaue out her vnhappy luck & vnfor-
tunate mischiefe, ỳ ruthfully in the instāt
of one thought, was behight vnto king
Hellydorus: In this apparant twinkling

of the day lyght: arose out of his weryed couche, and beholding the smelling pleasures of the morning, dyd see the sorrowfull sight of his fatall ende, which was to be perfourmed & finished vpon him, from the first Originall begynning and foundation of the lande of the Scithians. Hellydorus in beholding this aforesayd morninges pleasure, behold an Asse cropping and eating of Thystles: at the sight wherof, neuer laughing in his lyfe before: dyd now fall out to a laughter: Which laughter with the wonderfull sight of the Quæne and the officers of the Court, continued for the space of thræ nightes and dayes. And somewhat then he changed his voice to the brayying of an Asse: which brayying continewed for the space of sirtæne daies and nyghtes after. In the meane whyle, by a Metaphorical transmutation, nature began to chaunge his shape: first his head, then his eares: and lastly all the parts of his body to an Asse: After this his being in the full forme of an Asse: wandred from the Court vnto the thicke woodes, and desert places of the wyldernesse. This King Hellydorus being chaunged, from

his

his kinglie roabes, into an Alles skyn: from his crowned Garlande, into Alles eares: from his comely proportion, into the forme of a very Alle: from his kingly manners, into the manners of an Alle: the Quæne by the counsell of the Ascalon beganne to take the gouernaunce of the Realme vppon her: but the people fell in hatered with her, and woulde not obeye: Wherevppon incontinent, throwe this wretched amazednesse, they made ciuile inuasion one vppon another: insomuch that the Assyrians came and conquered the Lande of the Raellyans, from whence it was first deryued. So, the Assyrians lamenting the infortunate hap of Hellydorus: and for that noble minde they perceyued alwayes to bee in him: in reuenge whereof, they persecuted Quæne Sebona & the Ascalon, to a most terryble death: for they were pricked to death with nædles, as the king of the Hircans was, and their dead carkases were throwne lyke carren into the wylderneſſe to bee deuowred of the Fowles of the ayre: the Lande of the Raellyans was inhabited of the Assyrians, for euer after.

Howe

¶ Howe *Hellidorus* was hearde to speake after he was an Asse, and there was deuowred of houndes: the Assyrians for the loue that they did beare vnto him, did burie his carkase in the fourme of an Asse: and builded in the middest of the wylderneſſe, a verie honorable Tombe ouer the ſame.

The King of the Assyrians hauing conquered the Lande of the Kadlyans, dryue out and dyſperſed the people, the Lande was fully impeopled with the Aſſyrians. The king of the Assyrians, after his being ſetled in the kingdome: on a tyme for pleaſaunt recreation, dyd ryde forth a hunting into the wylderneſſe: by chaunce in the ſayde wylderneſſe, in a great brake of buſhes, his houndes found an Aſſe, which they cotirſed and bayted ſo ſore, before any ſuccour coulde drawe neare: that the ſayd houndes had drawne the guts out of the Aſſes bellye: the braying of the Aſſe, & the noyſe of the hounds, being hearde of the King and his nobles, drewe neare: perceauing it was an Aſſe, toke vp the houndes: and the Aſſe being halfe dead, ſpake vnto the king of the Aſſyrians in this ſort.

The

¶ The wordes of King *Hellidorus*, when he was an Asse.

O King of the Assyrians, I am Hellydorus that was once King of the Kaellyans: beare mee: which although I am in the forme of an Asse: yet haue I the minde of a man: Idolatry dyd deuowre mee and my Lande: the blood of a holye Prophete doth crye out against mee: O my tyranny is turned to mysterie: O my heauy fate, I was deceaued by a wicked woman, & subdued to wretchednesse: the forgetting of the eternall gouernance, and the blind worshipping of an Image, which was an Asse, hath transformed mee from a man to an Asse: O King of the Assyrians, as thy houndes haue wounded mee to death: yet honorablie bury my dead carkase: which although it be the shape of an Asse, yet it is the carkase of King Hellydorus, which hath a penitent hart. Presently dying, the king of the Assirians did burye the dead carkase, and builded a very ritche gorgeous Tombe ouer it, in the myddest of the wyldernes, with these Epigrams written ouer the same: and an Asse portrayed in Adamant stone vppon the same.

The

A knowledge

The verſes wrytten ouer King *Hellydorus* his Tombe.

Ah cruell fate, O noble King,
Subdued by natures kind,
Although in ſhape thou art an Aſſe:
Thou waſt a man in myndc.

Though wretched treaſon did tranſlate,
By ſleightes of Venus *luſt,*
Such was the hap and fruitles fate:
In thee to be diſcuſt.

A noble king durſt Nature race,
The guerdon of thy right,
To chaunge a king to be an Aſſe:
VV hich did appeare ſo bright?

This king was beate with cruell roddes,
Before his fatall day,
In glorious pompe and wallowing wealth:
There is no hope or ſtaye.

FINIS.